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SRI RAMANA GITA

DIALOGUES OF
BHAGAVAN SRI RAMANA MAHARSHI

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SANSKRIT - ENGLISH

(A REVISED TRANSLATION)

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Shri Shri
BANARAS

SRI RAMANASRAMAM

TIRUVANNAMALAI

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श्रीः

महाकवि-गणपतिमुनि-प्रणीता

श्रीरमणगीता

SRI RAMANA GITA

(With Sanskrit Text and Revised English Translation)

Publisher:

T. N. VENKATARAMAN

PRESIDENT: BOARD OF TRUSTEES

SRI RAMANASRAMAM

TIRUVANNAMALAI

1973.

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5th Edition (Revised) 1973

Price: Rs. 2·00
(Postage Extra)

Printed at
Hindi Prachar Press,
Madras-600017.

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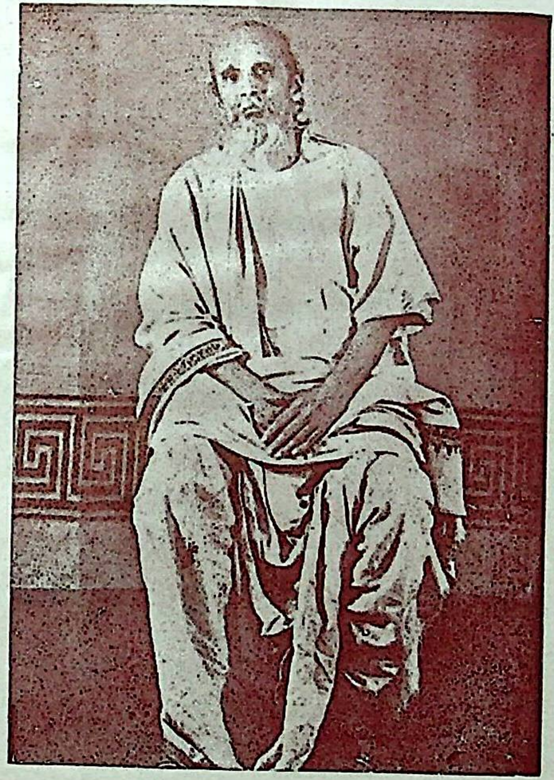

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Kavyakantha Ganapathi Muni

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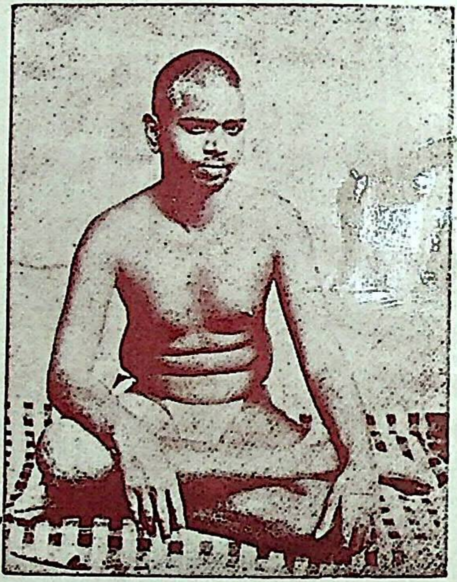

भगवान् श्री रमणमहर्षिः

Bhagavan Sri Ramana Maharshi
about the year 1917

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उपोद्घातः

अयं च ग्रन्थः कालेऽस्मिन् जीवत एव महात्मनो भगवतः शोणाचलवासिनो रमणस्य महर्षेरुपदेशरूपः। अत्र विषयास्तु सुधीभि र्ग्रन्थमालोड्य स्वयमेव विज्ञेया इति न तत्रास्माभि रत्रोपोद्घाते प्रस्तावः क्रियते। अयमेव ग्रन्थो महतो योगशास्त्रस्य सूत्रप्रायः। तस्य पुनः सङ्ग्रहः केन वा कर्तुं पार्यते। एतावद्वक्तुं शक्यं मन्त्र योगराजयोगज्ञानयोगभक्तियोगानां रहस्यानि निपुणमत्र निरूपितानि।

एष च ग्रन्थ उपदेष्टुर्महतो नाम्ना रमणगीता इति रमणगीतेति च व्यवह्रियते।

यथा भगवद्गीतासु भगवान् वासुदेव उपदेष्टा भगवान् कृष्णद्वैपायनस्तदनुसारेण ग्रन्थनिबन्धकस्तथात्र महात्मा रमणमहर्षिरुपदेष्टा वासिष्ठगणपतिमुनिस्तदनुसारेण ग्रन्थनिबन्धकः। अयमत्र विशेषः। बहवोऽत्र प्रष्टारः। ग्रन्थकारश्च प्रष्टॄणामन्यतमः।

सेयं च प्रश्नोत्तरमाला नैकस्मिन् दिने निर्वृत्तेति ग्रन्थकारकृतसंवाददिनप्रदर्शनैः स्पष्टेति न वयं पुनरत्र प्रस्तुमः।

प्रष्टुः प्रश्नकरणसमये महात्मन उत्तरदानसमये स्वतंत्रोपन्यास-समये च ग्रन्थकारः सन्निहितस्तस्मिन्नेव काले तानंशान् श्लोकीकृत-वानिति स्पष्टं विज्ञायते।

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स्वप्रश्नेषु स्पष्टमस्मच्छब्देनात्मानं ग्रन्थकारो निर्दिष्टवान् । द्वितीयाध्याये द्वितीयश्लोकस्तु स्वयं महर्षिरेव निबद्धवान् । ग्रन्थकारस्तु तस्मिन्नध्याये शिष्टैः श्लोकैर्विषयविभागमेव कृतवांस्तस्य श्लोकस्य ।

पञ्चमषष्ठावध्यायौ भगवतो महर्षेः स्वतन्त्र उपदेशः । अध्यायान्तरेषु प्रश्नानुसारीण्युत्तराणि ।

अथोपदेष्टारं निबन्धकं चाधिकृत्य यथाज्ञातं किञ्चिदभिधाय विरमामः ।

उपदेष्टा भगवान् रमणमहर्षिः प्रमाथिवर्षे धनुर्मासे पुनर्वसुनक्षत्रे भूम्यामुदितः । दुर्मुखिवर्षे सिंहमासे केवलमीश्वरानुग्रहात्साक्षात्कृतात्मतत्त्वो गृहान्विसृज्य शोणाचलमागत्य नित्यसहजात्मनिष्ठावानद्यापि जेजीयते ।

अयं च पराशरगोत्रोद्भवस्य पाण्ड्यमण्डलान्तर्गतत्रिशूलपुरवासिनः सुन्दरशर्मणो ब्राह्मणवरस्य सौन्दर्याम्बायां प्रादुर्भूतः । ब्रह्मचर्यादेव परमहंसोऽभवत् ।

यदुपदिशति महर्षिरयं न तच्छास्त्रविचारणबलमनुमानप्राणबलं वावलम्ब्य । यत्स्वयमनुभवति पश्यति वान्तर्ध्यानदृष्ट्या तदेवोपदिशति । त्रिमतस्थैरपि बहुभिरेष गुरुत्वेनाराध्यते ।

एतं च नित्यसहजात्मनिष्ठागरिष्ठं महर्षिं प्रायोऽस्य शिष्याः सुधियो भगवद्गुहांशसम्भूतं मन्यन्ते । तदन्तेवासिवरो ग्रन्थकारोऽपि

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तथैव गुरुं स्तुतवान् । ज्ञानदृष्ट्यैकगम्यत्वादस्य विषयस्य नात्र वयं किञ्चिन्निरूपयितुं शक्नुमः। वयमप्यत्र विश्वासवन्त इत्येव वक्तुं शक्यते।

ग्रन्थकारो गणपतिमुनिस्तु वसिष्ठगोत्रोद्भवस्य विशाखपत्तन-मण्डलान्तर्गत कुमुदोपलवासिनो नरसिंहशास्त्रिणः पुत्रः। बहुधान्यवर्षे वृश्चिकमासे मखानक्षत्रे भूम्यामुदितः। प्लवङ्गवर्षे महर्षेः शिष्योऽभवत्। स एष महान् तपस्वी गत धातृ-श्रावण-शुद्धसप्तम्यां कीर्तिशेषोऽभवत्।

वस्तुतोऽस्य ग्रन्थस्य विचारको निष्कल्मष-योगमार्गाभिज्ञः स्यादित्यत्र संशयो न लेशतोऽप्यस्ति। अस्य मुद्रापणं जिज्ञासूनां युञ्जतां च महते भवत्युपकारायेति निर्विवादम्।

इति,

सज्जनचरणाराधकः

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Translation of the Sanskrit PREFACE (Upodghāta)

This is a book of instruction of Bhagavan Sri Ramana Maharshi who shines as the embodied Light **of Jnana** (Knowledge) at Arunachala (Tiruvannamalai). Its contents are not touched upon in this preface in the hope that intelligent readers would themselves study and understand them. This work itself is in the form of aphorisms of the great science of Yoga. Who can summarise it still further? We can only state that the secrets of **Mantra Yoga, Raja Yoga, Jnana Yoga** and **Bhakti Yoga** have been ably revealed here.

After the name of its great Teacher (Sri Ramana), this work has been entitled **Sri Ramana Gita**.

Just as in **Bhagavad Gita** Bhagavan Vasudeva is the Teacher and Bhagavan Krishna Dwaipayana following him is the composer of the work, so here Bhagavan Sri Ramana Maharshi is the Teacher, and following him, Vasishtha Ganapati Muni is the composer of the book. There is, however, one distinction. Many are the questioners here; the author also is one of them.

That these series of questions and answers did not take place on a single day has been made clear by the author in his chronology of each conversation. It may be clearly understood that both when the questioners asked questions and when Sri Bhagavan gave replies and also discoursed of his own accord, the author was present on the spot and rendered them into **slokas** (Sanskrit verses) then and there.

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His own questions, the author has clearly specified by the use of the first person singular ('I'). The second verse in the second chapter Sri Bhagavan himself composed. Through the remaining verses in that chapter, the author has analysed the contents of that verse.

The fifth and sixth chapters are Bhagavan Sri Maharshi's own teachings. In the other chapters the replies follow the questions.

Now we shall say a little of what is known about the Teacher and the author, and so conclude.

The Teacher, Bhagavan Sri Ramana Maharshi, was born in the year [1]**Pramathi**, in the month of **Dhanus** (Sagittarius), under the star **Punarvasu.** In the year [2]**Durmukhi,** in the month of **Simha** (Leo), he attained Self-realisation purely by Divine Grace, left his home, and came to Arunachala where he is still shining in his incessant, natural Self-abidance.[3]

He was born at Trisulapura (Tiruchuzhi) in the Pandya province, of the illustrious Brahmin, Sri Sundaram Iyer of Parasara line and Alagammal. He became **Paramahamsa** (Sage of the highest order) in his boyhood itself direct from **Brahmacharyasrama**.

What Sri Maharshi has taught does not depend upon scriptural learning, not upon **anumana** (logical inference) and **pramana** (precedent authority). He

1. December 30, 1879
2. September 1, 1896
3. Sri Bhagavan attained Brahma-nirvana on April 14, 1950

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has taught only what he has himself experienced or seen with his inner eye of meditation. He is adored as Guru (Master) by many belonging to the three cults (**Advaita, Dwaita** and **Visishtadwaita**). Many of his enlightened disciples look upon Sri Maharshi resplendent in His incessant, natural Self-abidance, as the incarnation of Lord Guha (Skanda). The author himself who is chief among the disciples has praised the Master as such. What can be known only through spiritual vision, we are not in the least competent to prove. We can only say that we also believe it.

The author Sri Ganapathi Muni is the son of Sri Narasimha Sastri of the line of Vasishtha, resident of Kumudopala (Kaluvarayi) in Visakhapatnam district. He was born in the year[4] **Bahudhanya** in the month of **Vrischika** (Scorpio) under the star **Makha.** In the year **Plavanga** he became a disciple of Sri Maharshi[5]. This great man of **tapas** merged in the Light Eternal in the year **Dhatru**[6] on the seventh day in the bright half of the month **Sravana.**

There is not the least doubt that an earnest study of this work will truly give one clear knowledge of the path of yoga. It is indisputable that its publication will be of immense help to the seekers of knowledge and practisers of Yoga.

Devotee of Devotees

---

4. November 17, 1878 5. November, 1907 6. July 25, 1936

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SRI RAMANA GITA

PREFACE TO THE FIFTH EDITION

The first English translation of **Sri Ramana Gita** was done by Sri Munagala Venkataramaiah (Swami Ramanananda Saraswati, author of 'Talks with Sri Ramana Maharshi') and published in 1935.

A second edition revised with the assistance of Mr. David Mc Iver came out in 1946.

A fresh translation by Professor G. V. Subbaramayya, along with the Sanskrit text, was published in 1959. Another rendering by Sri Krishna Bhikshu, also with the Sanskrit text, came out in 1966.

In preparing the present translation, Sri Visvanatha Swami and Professor K. Swaminathan have utilised all the previous translations as well as the Sanskrit commentary of Sri T. V. Kapali Sastri (1946), and have endeavoured to bring the English rendering into the closest possible conformity with the Sanskrit original.

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SRI RAMANA GITA

PREFACE TO THE FIRST & SECOND EDITION

Sri Ramana Gita is so called because it contains the teachings of Sri Ramana Maharshi. The instructions were communicated on different occasions to different gatherings of disciples. The second *sloka* in the second chapter was alone composed by Sri Bhagavan himself and all the rest, with obvious exceptions, are redactions of the sage's teachings by that holy and eminent scholar, *Sri Kavyakantha Ganapati Muni*. He has placed the public unber a debt of gratitude by his lucid exposition of recondite matter in his chaste, smooth and rhythmic Sanskrit style. His reverential approach to the Master and his expert handling of the difficult theme not only compel grateful admiration but also place this work on the same lavel as the most famous ancient works of a like nature. There are *Gitas* and *Gitas*. The *Avadhuta Gita, Ashtavakra Gita* and *Ribhu Gtia*, are of the highest order and stand by themselves. Commentaries on them can be through one's own realisation only. *Srimad Bhagavad Gita* is the best known and deservingly too. There are also other Gitas like *Ganesa Gita, Devi Gita* and *Siva Gita*. *Sri Ramana Gita*, is peculiar in the treatment of its subject-matter meeting all the needs of the modern euquirer, clearing his doubts and in some parts of the subject entering into minute details. It is unique in its stressing of the Heart and of the method of mind-control. Furthermore, the Teacher has drawn on his own experience and thus placed the seal of certainty upon the teachings.

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SRI RAMANA GITA

INTRODUCTION
To the First Edition
By
GRANT DUFF

Although there is only one *sloka* of the *Ramana Gita* actually written by Ramana Maharshi himself, yet this whole work is directly inspired by his ineffable *Presence*. This is more than to say by his thought, for *Presence* includes the whole manifestation which for a few years to come will be and known as the Enlightened One of Arunachala, Ramana Maharshi.

This *Gita* is essentially a practical guide. By following the simple instructions here given, the seeker for Self-realisation will certainly find it more rapidly than by other methods.

This however, is not to say that the achievement is other than supremely difficult, asking the utmost concentration of steady purpose of mind. If one in a thousand succeed in this life, others will realise themselves in later lives.

No words are here wasted as is often the case, but we are at once told where and how we are to concentrate in order to attain the end—Self-realisation.

Physiologists will be surprised to learn that the Heart the Self—' I '-' I ' is placed on the right, not on the left side

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of the chest.[1] There is no discussing of this matter in the scientific mode.[2] This Heart has been seen and is seen there, steadily glowing, by the Maharshi, and this will suffice for absolute certainty in the mind of the serious seeker. He will know where in his body he is to "dive deep" though well aware that a mere section of that part of the physical body would reveal nothing to confirm his conviction, in the sense of a glowing centre.

Many practical questions bearing on release are asked and answered in the following few pages. Indeed nothing essential to him who wishes to avoid otiose discussions and go straight to the goal, is omitted. Everything essential is dealt with in the following statement :

"*The world is not other than the mind; the mind is not other than the Heart and that is the whole truth.*"

But such a statement, as it stands, of course, needs the explanation supplied in the *Ramana Gita* which follows.

Comparisons with other sacred books, which have occurred to me in profusion, seem on the whole to be out of place here. The inspirer of this *Gita* is still living,*

1. Cf. "The wise man's heart is at his right hand, but a fool's heart at his left." Ecclesiastics. x-2.

2. In recent treatises on physiology however I have observed that about one-eighth of the heart does occupy the right side of the chest.

* Bhagavan Ramana attained Brahma-nirvana on the 14th of April 1950; but His Presence is being felt powerfully by all at His Asramam even to-day and so will it be for ever.

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alert, easy of access and willing to confer the ineffable boon of his presence and of answering any questions put to him by the seeker. What more can be required ? Very many thousands of his own countrymen have already sought Arunachala and a few Europeans have also been initiated. Should those who have it in their power to visit the Asramam delay, they will have only themselves to blame in future lives.

Never perhaps in the world's history was the supreme Truth-Reality *Sat*, placed within such easy reach of so vast a multitude. In previous cases there have been difficulties and dangers of all sorts to confront. Here and now, through no special merit of our own, we may approach Reality. The sole difficulty is that of paying for the journey; there is no danger, and the reward is *Knowledge of the Self*.

To say anything more would be absurd, because there is nothing beyond the Self.

The Athenaeum,
Pall Mall, LONDON,
1935.

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SRI RAMANA GITA

RAMANA GITA GANGA

गलन्ती गङ्गेयं विमलतर-गीतैव महतो
नगाधीशाच्छ्रीमद्रमणमुनिरूपाज्जनिमती ।
पथो वाणीरूपाद् गणपतिकवे र्भक्तहृदयं
समुद्रं संयाति प्रबलमलहारिण्यनुपदम् ॥

This pure Ganga, Ramana Gita, springs from the majestic Mountain, Sri Ramana, and flowing through the poesy of Ganapati removes impurities at every step and reaches the ocean of the devotees' heart.[1]

---

1. An earlier rendering, presumably by Grant Duff (Douglas Ainslie) runs as follows :—

This Holy Ganges,
Ramana Gita the supremely pure,
Its source the ranges
Where Sri Ramana Muni stands secure,
Unique and yet sublime,
Flows through the poet's mouth, Ganapati's
Until in time,
Cleansing the least impurity that is
Encountered as it flows across the ground,
The ocean of the seeker's heart is found.

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श्रीरमणगीता

SRI RAMANA GITA

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श्रीरमणगीता

प्रथमोऽध्यायः

उपासनप्राधान्यनिरूपणम्

महर्षिं रमणं नत्वा कार्तिकेयं नराकृतिम् ।
मतं तस्य प्रसन्नेन ग्रन्थेनोपनिबध्यते ॥ १

ईशपुत्रशके रामभूमिनन्दधरामिते ।
एकोनत्रिंशद्दिवसे द्वादशे मासि शीतले ॥ २

उपविष्टेषु सर्वेषु शिष्येषु नियतात्मसु ।
भगवन्तमृषिं सोऽहमपृच्छं निर्णयाप्तये ॥ ३

प्रथमः प्रश्नः

सत्यासत्यविवेकेन मुच्यते केवलेन किम् ।
उताहो बन्धहानाय विद्यते साधनान्तरम् ॥ ४

द्वितीयः प्रश्नः

किमलं शास्त्रचर्चैव जिज्ञासूनां विमुक्तये ।
यथा गुरूपदेशं किं मुपासनमपेक्षते ॥ ५

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SRI RAMANA GITA

Chapter One

ON THE IMPORTANCE OF 'UPASANA'[1]

1. I bow to Maharshi Ramana, Kartikeya[2] in human form and set forth his teaching in this lucid work.

2. & 3. In the year 1913 of the Christian era, on the 29th of cold December when all the disciples were seated around with attentive minds, I asked Bhagavan Maharshi for definite answers (to certain questions).

First Question :

4. Is Mukti[3] to be had by mere discrimination between the real and the unreal or are there other means for the ending of bondage?

Second Question :

5. Is a study of scriptures enough by itself to liberate those desirous of knowledge, or is spiritual practice according to the Master's injunctions also necessary?

---

1. *Upasna* : literally "being seated near", meditation.
2. *Kartikeya* : son of Siva.
3. *Mukti* : Release from phenomenal existence.

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तृतीयः प्रश्नः

स्थितप्रज्ञः स्थितप्रज्ञमात्मानं किं समर्थयेत् ।
विदित्वा परिपूर्णत्वं ज्ञानस्योपरतेरुत ॥ ६

चतुर्थः प्रश्नः

ज्ञानिनं केन लिङ्गेन ज्ञातुं शक्ष्यन्ति कोविदाः ।

पञ्चमः प्रश्नः

ज्ञानायैव समाधिः किं कामायाप्युत कल्पते ॥ ७

षष्ठः प्रश्नः

कामेन योगमभ्यस्य स्थितप्रज्ञो भवेद्यदि ।
सकामोऽमुष्य साफल्यमधिगच्छति वा न वा ॥ ८

एवं मम गुरुः प्रश्नानाकर्ण्य करुणानिधिः ।
अब्रवीत्संशयच्छेदी रमणो भगवानृषिः ॥ ९

प्रथमप्रश्नस्योत्तरम्

मोचयेत्सकलान्बन्धानात्मनिष्ठैव केवलम् ।
सत्यासत्यविवेकं तु प्राहुर्वैराग्यसाधनम् ॥ १०

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Third Question :

6. How does a *sthitaprajna*[1] recognise himself as such? Is it by knowing the fullness of his enlightenment or is it by cessation of objective awareness?

Fourth Question :

7. By what indication are the learned able to recognise the *jnani*?

Fifth Question :

Does *Samadhi*[2] lead only to *jnana* or does it also confer the (material) fruit desired?

Sixth Question :

8. If one practising yoga for a desired end becomes a *sthitaprajna*, is that desire also fulfilled or not?

9. Hearing these questions of mine, Bhagavan Sri Ramana Rishi, to dispel my doubts, and in the plenitude of his grace, spoke thus:

Answer to the First Question :

10. Abidance in the Self alone releases one from all bonds. Discrimination between the real and the unreal leads to non-attachment.

---

1. *Sthitaprajna* : one of steadfast knowledge.
2. *Samadhi* : Absorption of the mind in the Self.

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सदा तिष्ठति गम्भीरो ज्ञानी केवलमात्मनि ।
नासत्यं चिन्तयेद्विश्वं न वा स्वस्य तदन्यताम् ॥ ११

द्वितीयप्रश्नस्योत्तरम्

न संसिद्धिर्विजिज्ञासोः केवलं शास्त्रचर्चया ।
उपासनं विना सिद्धिर्नैव स्यादिति निर्णयः ॥ १२

अभ्यासकाले सहजां स्थितिं प्राहुरुपासनम् ।
सिद्धिं स्थिरां यदा गच्छेत्सैव ज्ञानं तदोच्यते ॥ १३

विषयाँत्सम्परित्यज्य स्वस्वभावेन संस्थितिः ।
ज्ञानज्वालाकृतिः प्रोक्ता सहजा स्थितिरात्मनः ॥ १४

तृतीयप्रश्नस्योत्तरम्

निर्वासनेन मौनेन स्थिरायां सहजस्थितौ ।
ज्ञानी ज्ञानिनमात्मानं निस्सन्देहः समर्थयेत् ॥ १५

चतुर्थप्रश्नस्योत्तरम्

सर्वभूतसमत्वेन लिङ्गेन ज्ञानमूह्यताम् ।

पञ्चमप्रश्नस्योत्तरम्

कामारब्धस्समाधिस्तु कामं फलति निश्चितम् ॥ १६

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11. The *jnani* is unfathomable; he abides always in the Self alone. He does not consider the universe as unreal or as different from himself.

Answer to the Second Question :

12. The seeker of knowledge does not achieve his end merely by a study of the scriptures. Without *upāsana* there cannot be attainment for him; this is definite.

13. Experiencing the natural state, during spiritual practice, is called *upāsana* and when that state becomes firm and permanent that itself is called *jnana*.

14. When discarding sense-objects, one abides in one's own true nature as a flame of *jnana*, this state of being is termed *Sahaja Sthiti*.

15. In the firm, natural state, through that Supreme Silence free from all vasanas[1], the *jnani* knows himself as such without any doubt.

Answer to the Fourth Question :

16. From the mark of equality towards all beings one's (attainment of) *jnana* is inferred.

Answer to the Fifth Question :

When practice of *samadhi* is begun with a desire, the desire also will surely bear fruit.

---

1. *Vasanas* : Predispositions, tendencies, or propensities of the mind in tne present life due to those of former lives.

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षष्ठप्रश्नस्योत्तरम्

कामेन योगमभ्यस्य स्थितप्रज्ञो भवेद्यदि ।
स कामोऽमुष्य साफल्यं गच्छन्नपि न हर्षयेत् ॥ १७

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो वासिष्ठस्य गणपतेरुपनिबन्धे उपासनप्राधान्यनिरूपणं नाम प्रथमोऽध्यायः

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Answer to the Sixth Question :

17. In practising yoga with a desire, if one becomes a *sthitaprajna*, one is not elated though the desire is fulfilled.

This is the first chapter entitled 'On the importance of Upasana' in *Sri Ramana Gita*, the Science of Brahman and the Scripture of Yoga, composed by the disciple of Ramana, *Vasishta Ganapati*.

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द्वितीयोऽध्यायः

मार्गत्रयकथनम्

ईशपुत्रशके बाणभूमिनन्दधरामिते ।
चातुर्मास्ये जगौ सारं संगृह्य भगवानृषिः ॥ १

हृदयकुहरमध्ये केवलं ब्रह्ममात्रं
ह्यहमहमिति साक्षादात्मरूपेण भाति ।
हृदि विश मनसा स्वं चिन्वता मज्जता वा
पवनचलनरोधादात्मनिष्ठो भव त्वम् ॥ २

श्लोकं भगवतो वक्त्रान्महर्षेरिममुद्गतम् ।
श्रुत्यन्तसारं यो वेद संशयो नास्य जातुचित् ॥ ३

अत्र श्लोके भगवता पूर्वार्धे स्थानमीरितम् ।
शारीरकस्य हृश्येऽस्मिञ्छरीरे पाञ्चभौतिके ॥ ४

तत्रैव लक्षणं चोक्तं द्वैतमीशा च वारितम् ।
उक्तं चाप्यपरोक्षत्वं नानालिङ्गनिबर्हणम् ॥ ५

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Chapter Two

THE THREE PATHS

1. In the Chaturmasya[1] of 1915 of the era of the Son of God, Bhagavan Ramana Maharshi uttered in a verse the essence of his teaching.

2. *In the interior of the heart-cave Brahman alone shines in the form of the Atman with direct immediacy as I, as I. Enter into the heart with questing mind or by diving deep within or through control of breath, and abide in the Atman.*

3. Whoever understands this verse, the essence of Vedanta, uttered by Bhagavan Maharshi will never again be assailed by doubt.

4. In the first half of this verse, Bhagavan has pointed out the location of the Self in this visible body of five elements.

5. There itself, identification (of the Self) is affirmed, difference from God is denied and direct experience is affirmed, thus dismissing the various descriptive marks (of the Self.)

---

1. *Chaturmasya* : Literally 'four months' the rainy season during which monks stay in one and the same place.

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उपदेशो द्वितीयार्धे शिष्याभ्यासंकृते कृतः ।
द्वेधाभिन्नेन मार्गेण तत्त्वादैक्यं समीयुषा ॥ ६

उपायो मार्गणाभिख्यः प्रथमः सम्प्रकीर्तितः ।
द्वितीयो मज्जनाभिख्यः प्राणरोधस्तृतीयकः ॥ ७

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो वासिष्ठस्य गणपतेरुपनिबन्धे मार्गत्रयकथनं नाम द्वितीयोऽध्यायः

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6. In the second half, instruction is given for the practice by the disciple of three different methods which are in essence one.

7. The first path is termed *margana*, quest; the second *majjana*, diving in; the third *prana rodha*, control of breath.

This is the second chapter entitled 'The Three Paths' in *Sri Ramana Gita*, the Science of Brahman, and the Scripture of Yoga composed by Ramana's disciple Vasishta Ganapati.

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तृतीयोऽध्यायः

मुख्यकर्तव्यनिरूपणम्

दैवरातस्य संवाद माचार्यरमणस्य च ।
निबध्नीमस्तृतीयेऽस्मिन्नध्याये विदुषां मुदे ॥ १

दैवरात उवाच
किं कर्तव्यं मनुष्यस्य प्रधानमिह संसृतौ ।
एकं निर्धार्य भगवाँस्तन्मे व्याख्यातुमर्हति ॥ २

भगवानुवाच
स्वस्य स्वरूपं विज्ञेयं प्रधानं महदिच्छता ।
प्रतिष्ठा यत्र सर्वेषां फलानामुत कर्मणाम् ॥ ३

दैवरात उवाच
स्वस्य स्वरूपविज्ञाने साधनं किं समासतः ।
सिध्येत्केन प्रयत्नेन प्रत्यग्दृष्टिर्महीयसी ॥ ४

भगवानुवाच
विषयेभ्यः परावृत्य वृत्तीः सर्वाः प्रयत्नतः ।
विमर्शे केवलं तिष्ठ दचले निरुपाधिके ॥ ५

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Chapter Three

THE PARAMOUNT TASK

1. In this third chatper we record, for the delight of the wise, the conversation between Daivarata and Acharya Ramana.

Daivarata :

2. In *samsara*[1] what is the paramount task of a man? May Bhagavan be pleased to decide and explain it to me

Bhagavan :

3. The aspirant has to discover his own real nature which is the basis of all actions and their fruit.

Daivarata :

4. What in brief is the means to know one's own real nature? What is the effort that can bring about the sublime inner vision?

Bhagavan :

5. Strenuously withdrawing all thoughts from sense-objects, one should remain fixed in steady, non-objective enquiry.

---

1. *Semsara* : life in the world.

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स्वस्य स्वरूपविज्ञाने साधनं तत्समासतः :
सिध्येत्तेनैव यत्नेन प्रत्यग्दृष्टिर्महीयसी ॥ ६

दैवरात उवाच
यावत्सिद्धिर्भवेन्नृणां योगस्य मुनिकुञ्जर।
तावन्तं नियमाः कालं किं यत्नमुपकुर्वते ॥ ७

भगवानुवाच
प्रयत्नमुपकुर्वन्ति नियमा युञ्जतां सताम्।
सिद्धानां कृतकृत्यानां गलन्ति नियमास्स्वयम् ॥ ८

दैवरात उवाच
केवलेन विमर्शेन स्थिरेण निरुपाधिना।
यथा सिद्धिस्तथा मन्त्रै र्जप्तैः सिद्धिर्भवेन्न वा ॥ ९

भगवानुवाच
अचञ्चलेन मनसा मन्त्रैर्जप्तैर्निरन्तरम्।
सिद्धिः स्याच्छ्रद्धधानानां जप्तेन प्रणवेन वा ॥ १०

वृत्तिर्जपेन मन्त्राणां शुद्धस्य प्रणवस्य वा।
विषयेभ्यः परावृत्ता स्वस्वरूपात्मिका भवेत् ॥ ११

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6. This, in brief, is the means of knowing one's own real nature; this effort alone brings about the sublime inner vision.

Daivarata :

7. O Best of Sages, will *niyamas*[1] continue to aid spiritual effort, until success in yoga is achieved?

Bhagavan :

8. *Niyamas* do help tha earnest efforts of aspirants. These *niyamas* drop away of their own accord from those who have attained success and have nothing more to do.

Daivarata :

9. Does repetition of *mantras* bring about the same result as the steady practice of pure, non-objective enquiry?

Bhagavan :

10. Success attends the earnest seekers who, incessantly and with steady mind, repeat *mantras* or *pranava*[2].

11. By repetition of *mantras* or of pure *pranava* alone, one's mind is withdrawn from sense-objects and becomes identical with one's own real Being.

---

1. *Niyamas* : rules of conduct.
2. *Pranava* : The syllable OM as representing ever-fresh Reality.

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ईशपुत्रशके शैल भूमिनन्दधरामिते ।
सप्तमे सप्तमे सोऽयं संवादोऽभवदद्भुतः ॥ १२

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो
वासिष्ठस्य गणपतिमुनिनिबन्धे मुख्यकर्तव्यनिरूपणं नाम
तृतीयोऽध्यायः

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12. This marvellous conversation took place on the seventh day of July, 1917.

This is the third chapter entitled 'The Paramount Task' in *Sri Ramana Gita*, the Science of Brahman and the Scripture of Yoga composed by Ramana's disciple Vasishta Ganapati.

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चतुर्थोऽध्यायः

ज्ञानस्वरूपकथनम्

प्रथमः प्रश्नः

अहं ब्रह्मास्मीति वृत्तिः किं ज्ञानं मुनिकुञ्जर ।
उत ब्रह्माहमिति धीर्धीरहं सर्वमित्युत ॥ १

अथवा सकलं चैतद्ब्रह्मेति ज्ञानमुच्यते ।
अस्माद्वृत्तिचतुष्काद्वा किं नु ज्ञानं विलक्षणम् ॥ २

अस्योत्तरम्

इमं मम गुरुः प्रश्नमन्तेवासिन आदरात् ।
आकर्ण्य रमणो वाक्यमुवाच भगवान्मुनिः ॥ ३

वृत्तयो भावना एव सर्वा एता न संशयः ।
स्वरूपावस्थितिं शुद्धां ज्ञानमाहुर्मनीषिणः ॥ ४

गुरोर्वचस्तदाकर्ण्य संशयच्छेदकारकम् ।
अपृच्छं पुनरेवाहमन्यं संशयमुद्गतम् ॥ ५

द्वितीयः प्रश्नः

वृत्तिव्याप्यं भवेद्ब्रह्म न वा नाथ तपस्विनाम् ।
इमं मे हृदि सञ्जातं संशयं छेत्तुमर्हसि ॥ ६

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Chapter Four

THE NATURE OF JNANA

First Question :

1. Oh, Best of Sages, what is *jnana*? Is it the thought 'I am Brahman'? or 'Brahman is I' or 'I am all'?

2. Or, is it the thought 'All this is Brahman' or is *jnana* different from these four thoughts?

3. Bhagavan Ramana Muni, my Guru, graciously listened to this inquiry of his disciple, and spoke thus:

4. "All these thoughts are doubtless mere concepts of the mind. The wise say that pure abidance in the Self alone is *jnana*."

5. Hearing these doubt-dispelling words of the Guru, another doubt arose and I questioned him again.

Second Question :

6. Oh Lord of Sages, can Brahman be comprehended by thought? May you be pleased to dispel this doubt arising in my mind."

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तमिमं प्रश्नमाकर्ण्य मित्रमङ्घ्रिजुषामृषिः ।
अभिषिच्य कटाक्षेण मामिदं वाक्यमब्रवीत् ॥ ७

अस्योत्तरम्

स्वात्मभूतं यदि ब्रह्म ज्ञातुं वृत्तिः प्रवर्तते ।
स्वात्माकारा तदा भूत्वा न पृथक् प्रतितिष्ठति ॥ ८

अयं प्रागुक्त एवाब्दे सप्तमे त्वेकविंशके ।
अभवन्नौ मितग्रन्थः संवादो रोमहर्षणः ॥ ९

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो वासिष्ठस्य गणपतेरुपनिबन्धे ज्ञानस्वरूपकथनं नाम चतुर्थोऽध्यायः

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7. Hearing this question, the Rishi, friend of those who adore his feet, bathed me with his glance and spoke thus:

8. "If thought proceeds to comprehend Brahman, which is one's own Self, it takes the form of the Self and loses its separate existence."

9. This brief thrilling conversation took place between us on the 21st of July, 1917.

This is the fourth Chapter entitled 'The Nature of Jnana' in *Sri Ramana Gita*, the Science of Brahman and the Scripture of Yoga composed by Ramana's disciple Vasishta Ganapati.

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पञ्चमोऽध्यायः

हृदयविद्या

प्रागुक्तेऽब्देऽष्टमे मासि नवमे दिवसे निशि ।
उपन्यसितवान्सम्यगुद्दिश्य हृदयं मुनिः ॥ १

निर्गच्छन्ति यतः सर्वा वृत्तयो देहधारिणाम् ।
हृदयं तत्समाख्यातं भावनाऽऽकृतिवर्णनम् ॥ २

अहंवृत्तिः समस्तानां वृत्तीनां मूलमुच्यते ।
निर्गच्छति यतोऽहंधीर्हृदयं तत्समासतः ॥ ३

हृदयस्य यदि स्थानं भवेच्चक्रमनाहतम् ।
मूलाधारं समारभ्य योगस्योपक्रमः कुतः ॥ ४

अन्यदेव ततो रक्तपिण्डाद्धृदयमुच्यते ।
अयं हृदिति वृत्त्या तदात्मनो रूपमीरितम् ॥ ५

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Chapter Five

THE SCIENCE OF THE HEART

1. In the aforesaid year, on the night of the ninth of August, Ramana Muni spoke exhaustively regarding the Heart.

2. That from which all thoughts of embodied beings issue forth is called the Heart. All description of it are only mental concepts.

3. The 'I'-thought is said to be the root of all thoughts. In brief, that from which the 'I'-thought springs forth is the Heart.

4. If the Heart be located in *anahata chakra*,[1] how does the practice of yoga begin in muladhara[2]?

5. This Heart is different from the blood-circulating organ. 'Hridayam' stands for *hrit* 'the centre which sucks in everything', and *ayam* 'this' and it thus stands for the Self.

---

1. & 2. In yoga *Shastra*, *anahata chakra* is the fourth, and *muladhara* is the first and lowest, of the six centres in the spinal chord.

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तस्य दक्षिणतो धाम हृत्पीठे नैव वामतः ।
तस्मात्प्रवहति ज्योतिः सहस्रारं सुषुम्नया ॥ ६

सर्वं देहं सहस्रारात्तदा लोकानुभूतयः ।
ताः प्रपश्यन्विभेदेन संसारी मनुजो भवेत् ॥ ७

आत्मस्थस्य सहस्रारं शुद्धं ज्योतिर्मयं भवेत् ।
तत्र जीवेन्न सङ्कल्पो यदि सान्निध्यतः पतेत् ॥ ८

विज्ञायमानविषयं सन्निकर्षेण यद्यपि ।
न भवेद्योगभङ्गाय भेदस्याग्रहणे मनः ॥ ९

गृह्णतोऽपि स्थिरैकाधीः सहजा स्थितिरुच्यते ।
निर्विकल्पः समाधिस्तु विषयासन्निधौ भवेत् ॥ १०

अण्डं वपुषि निःशेषं निःशेषं हृदये वपुः ।
तस्मादण्डस्य सर्वस्य हृदयं रूपसंग्रहः ॥ ११

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6. The location of this Heart is on the right side of the chest, not at all on the left. The light (of awareness) flows from the Heart through *sushumna*[1] to *sahasrara*[2].

7. From there, it flows to the entire body, and then all experiences of the world arise. Viewing them as different from the Light, one gets caught up in *samsara*[3].

8. The *Sahasrara* of one who abides in the Self is nothing but pure Light. Any thought that approaches it cannot survive.

9. Even when an object, owing to its nearness, is sensed by the mind, it is no hindrance to yoga, as the mind perceives no difference.

10. The state in which awareness is firm and one-pointed, even when objects are sensed, is called *sahaja sthiti*. The state in which objects are absent is called *nirvikalpa samadhi*.

11. The whole universe is in the body and the whole body is in the Heart. Hence all the universe is contained in the Heart.

---

1. Vide IX, 10 below.
2. The thousand-petalled centre.
3. Phenomenal existence.

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भुवनं मनसो नान्यदन्यन्न हृदयान्मनः ।
अशेषा हृदये तस्मात्कथा परिसमाप्यते ॥ १२

कीर्त्यते हृदयं पिण्डे यथाण्डे भानुमण्डलम् ।
मनः सहस्रारगतं बिम्बं चान्द्रमसं यथा ॥ १३

यथा ददाति तपनस्तेजः कैरवबन्धवे ।
इदं वितरति ज्योतिर्हृदयं मनसे तथा ॥ १४

हृद्यसन्निहितो मर्त्यो मनः केवलमीक्षते ।
असन्निकर्षे सूर्यस्य रात्रौ चन्द्रे यथा महः ॥ १५

अपश्यंस्तेजसो मूलं स्वरूपं सत्यमात्मनः ।
मनसा च पृथक्पश्यन्भावान्भ्राम्यति पामरः ॥ १६

हृदि सन्निहितो ज्ञानी लीन हृदयतेजसि ।
ईक्षते मानसं तेजो दिवा भानाविवैन्दवम् ॥ १७

प्रज्ञानस्य प्रवेत्तारो वाच्यमर्थं मनो विदुः ।
अर्थं तु लक्ष्यं हृदयं हृदयान्नापरः परः ॥ १८

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12. The universe is nothing but the mind, and the mind is nothing but the Heart. Thus the entire story of the universe culminates in the Heart.

13. The Heart is to the body what the sun is to the world. The mind in *sahasrara* is like the orb of the moon in the world.

14. As the sun gives light to the moon, even so this Heart gives light to the mind.

15. A mortal absent from the Heart perceives only the mind, just as the light of the moon is perceived at night in the absence of the sun.

16. Not perceiving that the true source of light is one's own Self, and mentally perceiving objects as apart from oneself, the ignorant one is deluded.

17. The *jnani* present in the Heart sees the light of the mind merged in the light of the Heart, like moonlight in daylight.

18. The wise know that the superficial meaning of *prajnana* is mind and its true meaning is the Heart. The Supreme is nothing but the Heart.

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दृग्दृश्यभेदधीरेषा मनसि प्रतितिष्ठति ।
हृदये वर्तमानानां दृग्दृश्येनैकतां व्रजेत् ॥ १९

मूर्च्छा निद्रातिसन्तोष शोकावेशभयादिभिः ।
निमित्तैराहता वृत्तिः स्वस्थानं हृदयं व्रजेत् ॥ २०

तदा न ज्ञायते प्राप्तिर्हृदयस्य शरीरिणा ।
विज्ञायते समाधौ तु नामभेदो निमित्ततः ॥ २१

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो
वासिष्ठस्य गणपतेरुपनिबन्धे हृदयविद्या नाम
पञ्चमोऽध्यायः

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19. The notion that the seer is different from the seen is only in the mind. For those that abide in the Heart the seer and the seen are one.

20. The thought process, arrested by swooning, sleep, excessive joy or sorrow, fear and so on, goes back to its source, the Heart.

21. The ignorant one does not know that at such times thought has entered the Heart, but one in *samadhi* knows it. Hence arises the difference in names.

This is the fifth chapter entitled 'The Science of the Heart' in *Sri Ramana Gita,* the Science of Brahman and the Scripture of Yoga composed by Ramana's disciple Vasishta Ganapati.

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षष्ठोऽध्यायः

मनोनिग्रहोपायः

निरूप्य ह्यात्मनस्यैवं तत्त्वं तत्त्वविदांवरः ।
मनसो निग्रहोपाय मवदद्रमणो मुनिः ॥ १

नित्यवृत्तिमतां नृणां विषयासक्तचेतसाम् ।
वासनानां बलायस्त्वान्मनो दुर्निग्रहं भवेत् ॥ २

चपलं तन्निगृह्णीयात्प्राणरोधेन मानवः ।
पाशबद्धो यथा जन्तुस्तथा चेतो न चेष्टते ॥ ३

प्राणरोधेन वृत्तीनां निरोधः साधितो भवेत् ।
वृत्तिरोधेन वृत्तीनां जन्मस्थाने स्थितो भवेत् ॥ ४

प्राणरोधश्च मनसा प्राणस्य प्रत्यवेक्षणम् ।
कुम्भकं सिध्यति ह्येवं सततप्रत्यवेक्षणात् ॥ ५

येषां नैतेन विधिना शक्तिः कुम्भकसाधने ।
हठयोगविधानेन तेषां कुम्भकमिष्यते ॥ ६

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Chapter Six

MIND—CONTROL

1. Having thus explained the truth regarding the Heart, Sri Ramana Muni, the best among the knowers of truth, spoke of the method of controlling the mind.

2. Men attached to sense-objects, ever obsessed by thought find it difficult to control the mind because of the strength of their *vasanas.*[1]

3. One should control the fickle mind by controlling the breath and then it, like a tethered animal, ceases to stray.

4. With the control of breath, control of thoughts also is achieved. When thoughts are controlled one stands established at their source.

5. Control of breath means merely watching with the mind the flow of breath. Through such constant watching *kumbhaka* does come about.

6. For those unable to achieve *kumbhaka* this way, the method of Hatha Yoga is prescribed.

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1. *Vasanas*: inherent tendencies.

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एकदा रेचकं कुर्यात्कुर्यात्पूरकमेकदा ।
कुम्भकं तु चतुर्वारं नाडीशुद्धिर्भवेत्ततः ॥ ७

प्राणो नाडीषु शुद्धासु निरुद्धः क्रमशो भवेत् ।
प्राणस्य सर्वथा रोधः शुद्धं कुम्भकमुच्यते ॥ ८

त्यागं देहात्मभावस्य रेचकं ज्ञानिनः परे ।
पूरकं मार्गणं स्वस्य कुम्भकं सहजस्थितिम् ॥ ९

जपेन वाऽथ मन्त्राणां मनसो निग्रहो भवेत् ।
मानसेन तदा मन्त्रप्राणयोरेकता भवेत् ॥ १०

मन्त्राक्षराणां प्राणेन सायुज्यं ध्यानमुच्यते ।
सहजस्थितये ध्यानं दृढभूमि प्रकल्पते ॥ ११

सहवासेन महतां सतामारूढचेतसाम् ।
क्रियमाणेन वा नित्यं स्थाने लीनं मनो भवेत् ॥ १२

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो वासिष्ठस्य गणपतेरुपनिबन्धे मनोनिग्रहोपायो नाम षष्ठोऽध्यायः

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7. That is *rechaka* (exhalation) should be done for one unit of time; *puraka* (inhalation) for one unit; and *kumbhaka* (retention) for four units. Thus the channels of the life force are purified.

8. When they become pure, the breath gets controlled gradually. Complete control of breath is called *suddha kumbhaka*.

9. Others, that is, *jnanis*, define *rechaka* as giving up the 'I-am-the-body' idea, *puraka* as the quest for the Self, and *kumbhaka* as *sahaja-sthiti* or abidance in the Self.

10. Also by repetition of *mantras*, the mind gets controlled Then the *mantra* becomes one with the mind and also with the *prana*.[1]

11. When the syllables of the *mantra* become one with the *prana*, it is termed *dhyana*; and when *dhyana* becomes deep and firm it leads to *sahaja sthiti*.

12. Also by constant association with great, enlightened seers the mind gets merged in its own source.

This is the sixth chapter entitled 'Mind Control' in *Sri Ramana Gita*, the Science of Brahman, and Scripture of Yoga composed by Ramana's disciple Vasishta Ganapati.

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1. *Prana*: the life force which causes the movements of the various organs of the body.

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सप्तमोऽध्यायः

आत्मविचाराधिकारितदङ्गनिरूपणम्

भारद्वाजस्य वै कार्ष्णेराचार्यरमणस्य च ।
अध्याये कथ्यते श्रेष्ठः संवाद इह सप्तमे ॥ १

कार्ष्णिरुवाच

रूपमात्मविचारस्य किं नु किं वा प्रयोजनम् ।
लभ्याद्आत्मविचारेण फलं भूयोऽन्यतोऽस्ति वा ॥ २

भगवानुवाच

सर्वासामपि वृत्तीनां समष्टिर्या समीरिता ।
अहंवृत्तेरमुष्यास्तु जन्मस्थानं विमृश्यताम् ॥ ३

एष आत्मविचारः स्यान्न शास्त्रपरिशीलनम् ।
अहङ्कारो विलीनः स्यान्मूलस्थानगवेषणे ॥ ४

आत्माभासस्त्वहङ्कारः स यदा सम्प्रलीयते ।
आत्मा सत्योऽभितः पूर्णः केवलः परिशिष्यते ॥ ५

सर्वक्लेशनिवृत्तिः स्यात्फलमात्मविचारतः ।
फलानामवधिः सोयमस्ति नेतोऽधिकं फलम् ॥ ६

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Chapter Seven

SELF-ENQUIRY—COMPETENCE AND CONSTITUENTS

1. This seventh chapter records the excellent conversation between Karshni of the Bharadvaja line and Acharya Ramana.

Karshni :

2. What is the nature of Self-enquiry? What is its purpose? Is there any greater good obtainable by other means?

Bhagavan :

3. The 'I'-thought is said to be the sum-total of all thoughts. The source of the 'I'–thought has to be enquired into.

4. This is Self-enquiry, and not the study of scriptures. When the source is searched for, the ego gets merged in it.

5. When the ego, which is a mere reflection of the Self, totally disappears, what remains is the true Self alone in all its plenitude and perfection.

6. The result of Self-enquiry is freedom from all suffering. This is the highest of all fruits. There is nothing higher than this.

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अद्भुताः सिद्धयः साध्या उपायान्तरतश्च याः ।
ताः प्राप्तोऽपि भवत्यन्ते विचारेणैव निर्वृतः ॥ ७

कार्ष्णिरुवाच

एतस्यात्मविचारस्य प्राहुः कमधिकारिणम् ।
अधिकारस्य सम्पात्तिः किं ज्ञातुं शक्यते स्वयम् ॥ ८

भगवानुवाच

उपासनादिभिः शुद्धं प्राग्जन्मसुकृतेन वा ।
दृष्टदोषं मनो यस्य शरीरे विषयेषु च ॥ ९

मनसा चरतो यस्य विषयेष्वरुचिर्भृशम् ।
देहे चानित्यता बुद्धिस्तं प्राहुरधिकारिणम् ॥ १०

देहे नश्वरताबुद्धे वैराग्याद्विषयेषु च ।
एताभ्यामेव लिङ्गाभ्यां ज्ञेया स्वस्याधिकारिता ॥ ११

कार्ष्णिरुवाच

स्नानं सन्ध्या जपो होमः स्वाध्यायो देवपूजनम् ।
सङ्कीर्तनं तीर्थयात्रा यज्ञो दानं व्रतानि च ॥ १२

विचारे साधिकारस्य वैराग्याच्च विवेकतः
किं वा प्रयोजनाय स्युरुत कालविधूतये ॥ १३

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7. Marvellous occult powers may be had through other means. But in the end Freedom can come only through Self-enquiry.

Karshni :

8. Who is considered fit for this enquiry? Can one by oneself know one's own fitness?

Bhagavan :

9 & 10. He whose mind has been purified through *upasana* and other means or by merit acquired in past lives, who perceives the imperfections of the body and sense-objects, and feels utter distaste whenever his mind has to function among sense-objects and who realises that the body is impermanent, he is said to be a fit person for self-enquiry.

11. By these two signs, that is by a sense of the transitoriness of the body and by non-attachment to sense-objects, one's own fitness for Self-enquiry can be known.

Karshni :

12 & 13. When one is fit for Self-enquiry, by his non-attachment for sense-objects and by discrimination, are ceremonial baths, *sandhya*[1], repetition of *mantras*, oblations poured into the fire, chanting of Vedas, worship of Gods, *bhajan*, pilgrimage, sacrifice, giving in charity, and observance of special spiritual practices, are these of any use or are they a waste of time.

---

[1] *Sandhya* : morning and evening prayers.

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भगवानुवाच

आरम्भिणां क्षीयमाणरागाणामधिकारिणाम् ।
कर्माण्येतानि सर्वाणि भूयस्यै चित्तशुद्धये ॥ १४

यत्कर्म सुकृतं प्रोक्तं मनोवाक्कायसम्भवम् ।
तत्तु कर्मान्तरं हन्ति मनोवाक्कायसम्भवम् ॥ १५

अत्यन्तशुद्धमनसां पक्वानामधिकारिणाम् ।
इदं लोकोपकाराय कर्मजालं भविष्यति ॥ १६

परेषामुपदेशाय क्षेमाय च मनीषिणः ।
पक्वाश्च कर्म कुर्वन्ति भयान्नादेशशास्त्रतः ॥ १७

विचारप्रतिकूलानि न पुण्यानि नरर्षभ ।
क्रियमाणान्यसङ्गेन भेदबुद्ध्युपमर्दिना ॥ १८

न चाकृतानि पापाय पक्वस्यात्मविमर्शिनः ।
स्वविमर्शो महत्पुण्यं पावनानां हि पावनम् ॥ १९

दृश्यते द्विविधा निष्ठा पक्वानामधिकारिणाम् ।
त्याग एकान्तयोगाय परार्थे च क्रियादरः ॥ २०

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Bhagavan :

14. For competent beginners with waning attachments all these aids will make the mind increasingly pure.

15. Virtuous activity of mind, speech and body destroys the contrary activity of mind, speech and body.

16. All this (virtuous) activity of competent persons, mature and endowed with minds of highest purity, benefits the world.

17. Men of mature wisdom perform action for teaching (by example) and for the welfare of others, not out of fear of (violating) scriptural injunctions.

18. Virtuous actions performed without a sense of difference and without attachment do not stand, O best of men, in the way of Self-enquiry.

19. The non-performance of prescribed actions by a mature person pursuing Self-enquiry is no sin. For Self-enquiry is itself tha most meritorious and most purifying (of actions).

20. Two ways of life are seen in the mature among competent seekers; renunciation of action for solitary communion and action for the good of others.

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कार्ष्णिरुवाच

निर्वाणायास्ति चेदन्यो मार्ग आत्मविचारतः ।
एको वा विविधस्तं मे भगवान्वक्तुमर्हति ॥ २१

भगवानुवाच

एकः प्राप्तुं प्रयतते परः प्राप्तारमृच्छति ।
चिराय प्रथमो गच्छन्प्राप्नोत्यात्मानमन्ततः ॥ २२

एकस्य ध्यानतश्चित्तमेकाकृतिर्भविष्यति ।
एकाकृतित्वं चित्तस्य स्वरूपे स्थितये भवेत् ॥ २३

अनिच्छयाप्यतो ध्यायन्विन्दत्यात्मनि संस्थितिम् ।
विचारकस्तु विज्ञाय भवेदात्मनि संस्थितः ॥ २४

ध्यायतो देवतां मन्त्रमन्यद्वा लक्ष्यमुत्तमम् ।
ध्येयमात्ममहाज्योतिष्यन्ततो लीनतां व्रजेत् ॥ २५

गतिरेवं द्वयोरेका ध्यातुश्चात्मविमर्शिनः ।
ध्यायन्नेकः प्रशान्तः स्यादन्यो विज्ञाय शाम्यति ॥ २६

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो वासिष्ठस्य गणपतेरुपनिबन्धे आत्मविचाराधिकारितदङ्गनिरूपणं नाम

सप्तमोऽध्यायः

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Karshni:

21. If besides Self-enquiry there be another way to *nirvana,* is it one or varied? May Bhagavan be pleased to tell me.

Bhagavan:

22. One strives to attain something; the other seeks the one who strives to attain. The former takes longer time and in the end attains the Self.

23. The mind of one meditating on a single object becomes one-pointed. And one-pointedness of mind leads to abidance in the Self.

24. One who meditates attains, even without desiring it, abidance in the Self. The seeker, on the other hand, knowingly abides in the Self.

25. The deity, *mantra,* or any other excellent object on which one meditates merges in the end in the great effulgence of the Self.

26. The goal is the same both for the one who meditates and the one who practises Self-enquiry. One attains stillness through meditation, the other through knowledge.

This is the seventh chapter entitled 'Self-enquiry: the Competence and Constituents', in *Sri Ramana Gita,* the Science of Brahman, and the Scripture of Yoga, composed by Ramana's disciple, Vasishta Ganapati.

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अष्टमोऽध्यायः

आश्रमविचारः

कार्ष्णेरेवापरं प्रश्नं निशम्य भगवान्मुनिः ।
चातुराश्रम्यसम्बद्धमधिकारं न्यरूपयत् ॥ १

ब्रह्मचारी गृही वाऽपि वानप्रस्थोऽथवा यतिः ।
नारी वा वृषलो वापि पक्को ब्रह्म विचारयेत् ॥ २

सोपानवत्परं प्राप्तुं भविष्यत्याश्रमक्रमः ।
अत्यन्तपक्कचित्तस्य क्रमापेक्षा न विद्यते ॥ ३

गतये लोककार्याणा मादिशन्त्याश्रमक्रमम् ।
आश्रमत्रयधर्माणां न ज्ञानप्रतिकूलता ॥ ४

सन्न्यासो निर्मलं ज्ञानं न काषायो न मुण्डनम् ।
प्रतिबन्धकबाहुल्य वारणायाश्रमो मतः ॥ ५

ब्रह्मचर्याश्रमे यस्य शक्तिरुज्जृम्भते व्रतैः ।
विद्यया ज्ञानवृद्ध्या च स पश्चात्प्रज्वलिष्यति ॥ ६

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Chapter Eight

ON THE STAGES OF LIFE

1. In reply to another question of the same Karshni, Bhagavan explained the duties connected with the four *Ashramas.*[1]

2. Whether one is a bachelor or house-holder, a forest-dweller or a *sannyasin,* or a woman or a *shudra,* whoever is ripe and fit, may enquire about Brahman.

3. The order of the *ashramas* serves, like a flight of steps, to attain the Supreme. For one of a very mature mind this order does not apply.

4. This order has been prescribed so that the affairs of the world may go on smoothly. The duties of the first three *ashramas* are not opposed to *jnana.*

5. *Sannyasa* is pure *jnana*, not the ochre robe or a shaven head. However, this *ashrama* is meant to ward off various hindrances in one's path.

6. One whose energy is well developed through discipline, learning and growth in Knowledge in the *brahmacharya* stage itself, shines forth all the more in later life.

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1. *Ashramas:* In Hindu Society four stages are prescribed.

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ब्रह्मचर्येण शुद्धेन गृहित्वे निर्मलो भवेत् ।
सर्वेषामुपकाराय गृहस्थाश्रम उच्यते ॥ ७

सर्वथा वीतसङ्गस्य गृहस्थस्यापि देहिनः ।
परं प्रस्फुरति ज्योतिस्तत्र नैवास्ति संशयः ॥ ८

तपसस्त्वाश्रमः प्रोक्तस्तृतीयः पण्डितोत्तमैः ।
अभार्यो वा सभार्यो वा तृतीयाश्रमभाग्भवेत् ॥ ९

तपसा दग्धपापस्य पक्वचित्तस्य योगिनः ।
चतुर्थ आश्रमः काले स्वयमेव भविष्यति ॥ १०

एष प्रागुक्त एवाब्दे त्वष्टमे द्वादशे पुनः ।
उपदेशो भगवतः सप्तमाष्टमयोरभूत् ॥ ११

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो
वासिष्ठस्य गणपतेरुपनिबन्ध आश्रमविचारो नाम
अष्टमोऽध्यायः

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7. By purity in *brahmacharya* one attains purity in the house-holder's stage. The house-holder's *ashrama* is for the benefit of all.

8. Even for the house-holder, if he be completely non-attached, the Supreme Light shines forth without any doubt.

9. The learned prescribe the third *ashrama* for tapas[1]. In this *ashrama* one may be with or without one's wife.

10. To the Yogi of mature mind whose sins have been burnt away by *tapas* the fourth *ashrama* comes of its own accord in due time.

11. This teaching in the seventh and eighth chapters was given by Bhagavan on the 12th of August of the same year, 1917.

This is the eighth chapter entitled 'On the Stages of Life' in *Sri Ramana Gita,* the Science of Brahman, and the Scripture of Yoga, composed by Ramana's disciple, Vasishta Ganapati.

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1. *Tapas*: Spiritual effort.

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नवमोऽध्यायः

ग्रन्थिभेदकथनम्

चतुर्दशेऽष्टमे रात्रौ महर्षिं पृष्टवानहम् ।
ग्रन्थिभेदं समुद्दिश्य विदुषां यत्र संशयः ॥ १

समाकर्ण्य मम प्रश्नं रमणो भगवानृषिः ।
ध्यात्वा दिव्येन भावेन किञ्चिदाह महामहाः ॥ २

शरीरस्यात्मनश्चापि सम्बन्धो ग्रन्थिरुच्यते ।
सम्बन्धेनैव शारीरं भवति ज्ञानमात्मनः ॥ ३

शरीरं जडमेतत्स्या दात्मा चैतन्यमिष्यते ।
उभयोरपि सम्बन्धो विज्ञानेनानुमीयते ॥ ४

चैतन्यच्छाययाश्लिष्टं शरीरं तात चेष्टते ।
निद्रादौ ग्रहणाभावा दूह्यते स्थानमात्मनः ॥ ५

सूक्ष्माणां विद्युदादीनां स्थूले तन्त्र्यादिके यथा ।
तथा कलेबरे नाड्यां चैतन्यज्योतिषो गतिः ॥ ६

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Chapter Nine

ON CUTTING THE KNOT

1. On the night of the 14th of August, I put a question to Maharshi regarding *granthi bheda*[1] on which even the learned have doubts.

2. The effulgent Bhagavan, Sri Ramana Rishi, listened to my question, thought for a while and in his divine way spoke.

3. The nexus of the body and the Self is called the *granthi*. It is only by this connection with the Self that one is aware of the body.

4. This body is insentient. The Self is pure awareness. The connection between the two is deduced through the intellect.

5. Oh child, enveloped by the diffused light of pure awareness the body functions. Owing to non-apprehension (of the world) in sleep, (swoon) and so on, the location of the Self has to be inferred.

6. Even as subtle forces like the electric current pass through visible wires, the light of awareness flows through a *nadi* in the body.

---

1. Severance of the knot.

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नवमोऽध्यायः

ग्रन्थिभेदकथनम्

चतुर्दशेऽष्टमे रात्रौ महर्षिं पृष्टवानहम् ।
ग्रन्थिभेदं समुद्दिश्य विदुषां यत्र संशयः ॥ १

समाकर्ण्य मम प्रश्नं रमणो भगवानृषिः ।
ध्यात्वा दिव्येन भावेन किञ्चिदाह महामहाः ॥ २

शरीरस्यात्मनश्चापि सम्बन्धो ग्रन्थिरुच्यते ।
सम्बन्धेनैव शारीरं भवति ज्ञानमात्मनः ॥ ३

शरीरं जडमेतस्या दात्मा चैतन्यमिष्यते ।
उभयोरपि सम्बन्धो विज्ञानेनानुमीयते ॥ ४

चैतन्यच्छायया श्लिष्टं शरीरं तात चेष्टते ।
निद्रादौ ग्रहणाभावा दूह्यते स्थानमात्मनः ॥ ५

सूक्ष्माणां विद्युदादीनां स्थूले तन्त्र्यादिके यथा ।
तथा कलेबरे नाड्यां चैतन्यज्योतिषो गतिः ॥ ६

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1. Severance of the knot.

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स्थलमेकमुपाश्रित्य चैतन्यज्योतिरुज्ज्वलम् ।
सर्वं भासयते देहं भास्करो भुवनं यथा ॥ ७

व्याप्तेन तत्प्रकाशेन शरीरे त्वनुभूतयः ।
स्थलं तदेव हृदयं सूरयस्सम्प्रचक्षते ॥ ८

नाडीशक्तिविलासेन चैतन्यांशुगतिर्मिता ।
देहस्य शक्तयस्सर्वाः पृथङ्नाडीरुपाश्रिताः ॥ ९

चैतन्यं तु पृथङ्नाड्यां तां सुषुम्नां प्रचक्षते ।
आत्मनाडीं परामेके परेत्वमृतनाडिकाम् ॥ १०

सर्वं देहं प्रकाशेन व्याप्तो जीवोऽभिमानवान् ।
मन्यते देहमात्मानं तेन भिन्नं च विष्टपम् ॥ ११

अभिमानं परित्यज्य देहे चात्मधियं सुधीः ।
विचारयेच्चेदेकाग्रो नाडीनां मथनं भवेत् ॥ १२

नाडीनां मथनेनैवमात्मा ताभ्यः पृथक्कृतः ।
केवलाममृतां नाडीमाश्रित्य प्रज्वलिष्यति ॥ १३

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7. The effulgent light of pure awareness, taking hold of a centre, lights up the entire body as the Sun illumines the world.

8. Owing to the diffusion of that light in the body, one has experiences in the body. That centre of radiation, the sages say, is the Heart.

9. From the play of forces in the *nadis* one infers the flow of the light of awareness. The forces course through the body each hugging its special *nadi*.

10. The particular *nadi* through which pure awareness flows is called *sushumna*. It is also called *atma nadi*, *para nadi* and *amrita nadi*.

11. As the light pervades the entire body, one gets attached to the body, mistakes the body for the Self and regards the world as different from oneself.

12. When the discerning one renounces attachment and the identification of himself with the body and pursues one-pointed enquiry, a churning starts in the *nadis*.

13. With this churning of the *nadis*, the Self gets separated from the other nadis and, clinging to the *amrita nadi* alone, shines forth.

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आत्मनाड्यां यदा भाति चैतन्यज्योतिरुज्ज्वलम् ।
केवलायां तदा नान्य दात्मनस्सम्प्रभासते ॥ १४

सान्निध्याद्भासमानं वा न पृथक्प्रतितिष्ठति ।
जानाति स्पष्टमात्मानं स देहमिव पामरः ॥ १५

आत्मैव भासते यस्य बहिरन्तश्च सर्वतः ।
पामरस्येव रूपादि स भिन्नग्रन्थिरुच्यते ॥ १६

नाडीबन्धोऽभिमानश्च द्वयं ग्रन्थिरुदीर्यते ।
नाडीबन्धेन सूक्ष्मोऽपि स्थूलं सर्वं प्रपश्यति ॥ १७

निवृत्तं सर्वनाडीभ्यो यदैकां नाडिकां श्रितम् ।
भिन्नग्रन्थि तदा ज्योति रात्मभावाय कल्पते ॥ १८

अग्नितप्तमयोगोलं दृश्यतेऽग्निमयं यथा ।
स्वविचाराग्निसन्तप्तं तथेदं स्वमयं भवेत् ॥ १९

शरीरादिजुषां पूर्वं वासनानां क्षयस्तदा ।
कर्तृत्वमशरीरत्वा न्नैव तस्य भविष्यति ॥ २०

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14. When the effulgent light of awareness shines in *atma nadi* alone, nothing else shines except the Self.

15. Anything that appears before (such a *jnani*) has no separate existence. He knows the Self as clearly as the ignorant one his body.

16. He for whom the *atman* alone shines within, without and everywhere, as (clearly as) objects to the ignorant, is called one who has cut the nexus.

17. The nexus is twofold; one the bond of the *nadis*, the other mental attachment. The perceiver, though subtle, perceives through the bond of the *nadis* the entire gross world.

18. When the light, withdrawn from all other *nadis*, dwells in one *nadi* alone, the bond (between awareness and the body) is sundered and the light abides as the Self.

19. As a heated iron-ball appears as a ball of fire, this (body) heated in the fire of Self-enquiry shines as the Self.

20. The old *vasanas* pertaining to the body, (mind and so on) are destroyed. Being free from body-consciousness one never has the sense of doership.

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कर्तृत्वाभावतः कर्म-विनाशोऽस्य समीरितः ।
तस्य वस्त्वन्तराभावात्संशयानामनुद्भवः ॥ २१

भविता न पुनर्बन्धो विभिन्नग्रन्थिरेकदा ।
सा स्थितिः परमा शक्तिस्सा शान्तिः परमा मता ॥ २२

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो
वासिष्ठस्य गणपतेरुपनिबन्धे ग्रन्थिभेदकथनं नाम
नवमोऽध्यायः

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21. Since such a one has no sense of doership, his *karma*, it is said, is completely destroyed. As nothing but the Self exists, no doubts arise for him.

22. Once the knot is cut, one is never bound again. This is considered the state of power supreme and peace supreme.

This is the ninth chapter entitled 'On Cutting the Knot', in *Sri Ramana Gita*, the Science of Brahman, and the Scripture of Yoga, composed by Ramana's disciple, Vasishta Ganapati.

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दशमोऽध्यायः

सङ्घविद्या

यतिनो योगनाथस्य महर्षिरमणस्य च ।
दशमेऽत्र निबध्नीमस्संवादं सङ्घहर्षदम् ॥ १

योगनाथ उवाच

साङ्घिकस्य च सङ्घस्य कस्सम्बन्धो महामुने ।
सङ्घस्य श्रेयसे नाथ तमेतं वक्तुमर्हसि ॥ २

भगवानुवाच

ज्ञेयश्शरीरवत्सङ्घस्तत्तदाचारशालिनाम् ।
अङ्गानीवात्र विज्ञेयास्साङ्घिकास्साधुसत्तम ॥ ३

अङ्गं यथा शरीरस्य करोत्युपकृतिं यते ।
तथोपकारं सङ्घस्य कुर्वञ्जयति साङ्घिकः ॥ ४

सङ्घस्य वाङ्मनःकायैरुपकारो यथा भवेत् ।
स्वयं तथाऽऽचरन्नित्यं स्वकीयानपि बोधयेत् ॥ ५

आनुकूल्येन सङ्घस्य स्थापयित्वा निजं कुलम् ।
सङ्घस्यैव ततो भूत्यै कुर्याद्भूतियुतं कुलम् ॥ ६

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Chapter Ten
ON SOCIETY

1. We record in this, the tenth chapter, the conversation between Yati Yoganatha and Maharshi Ramana, which will rejoice society.

Yoganatha :

2. Oh Great Sage, what is the relation between society and its members ? Lord, be pleased to explain this for the *sreyas*[1] of society.

Bhagavan :

3. In a society consisting of followers of diverse ways of life, Oh best of sadhus, society is like the body and the members like its limbs.

4. Oh ascetic, a member prospers by working for the good of society like a limb serving the body.

5. Through mind, speech and body one should always conduct oneself so as to serve the interests of society and should also awaken his circle to do likewise.

6. One should build up one's own circle so as to serve the interests of society and then make it prosper so that society itself may prosper.

---

1. Progressive improvement.

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योगनाथ उवाच

शान्तिं केचित्प्रशंसन्ति शक्तिं केचिन्मनीषिणः ।
अनयोः को गुणो ज्यायांस्सङ्घक्षेमकृते विभो ॥ ७

भगवानुवाच

स्वमनश्शुद्धये शान्तिश्शक्तिस्सङ्घस्य वृद्धये ।
शक्त्या सङ्घं विधायोच्चैश्शान्तिं संस्थापयेत्ततः ॥ ८

योगनाथउवाच

सर्वस्यापि च सङ्घस्य नराणामृषिकुञ्जर ।
गन्तव्यं समुदायेन किं परं धरणीतले ॥ ९

भगवानुवाच

समुदायेन सर्वस्य सङ्घस्य तनुधारिणाम् ।
सौभ्रात्रं समभावेन गन्तव्यं परमुच्यते ॥ १०

सौभ्रात्रेण परा शान्तिरन्योन्यं देहधारिणाम् ।
तदेयं शोभते सर्वा भूमिरेकं गृहं यथा ॥ ११

अभूत्पञ्चदशे घस्रे संवादस्सोऽयमष्टमे ।
योगनाथस्य यतिनो महर्षेश्च दयावतः ॥ १२

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो
वासिष्ठस्य गणपतेरुपनिबन्धे सङ्घविद्या नाम
दशमोऽध्यायः

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Yoganatha :

7. Among the wise some extol *santi*,[1] others *sakti*.[2] Which of these, Oh Lord, is the better means for promoting the well-being of society?

Bhagavan :

8. Santi is for purifying one's own mind, Sakti for the progress of society. Society should be raised through sakti and then santi established.

Yoganatha :

9. Oh Great Sage, what is the supreme goal on earth to be attained by human society as a whole?

Bhagavan :

10. Brotherhood based on a sense of equality is the supreme goal to be attained by human society as a whole.

11. Through brotherhood, supreme peace will prevail among mankind and then this entire planet will flourish like a single household.

12. This conversation between Yoganatha, the ascetic, and the gracious Maharshi took place on the 15th of August 1917.

This is the tenth chapter entitled 'On Society', in *Sri Ramana Gita*, the Science of Brahman and the Scripture of Yoga, composed by Ramana's disciple, Vasishta Ganapati.

---

1. Peace. 2. Power.

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एकादशोऽध्यायः

ज्ञानसिद्धि-सामरस्यकथनम्

षोडशे दिवसे रात्रौ विविक्ते मुनिसत्तमम् ।
गुरुं ब्रह्मविदां श्रेष्ठं नित्यमात्मनि संस्थितम् । १

उपगम्य महाभागं सोऽहं कैतवमानवम् ।
रमणं स्तुतवानस्मि दुर्लभज्ञानलब्धये ॥ २

त्वय्येव परमा निष्ठा त्वय्येव विशदा मतिः ।
अम्भसामिव वाराशिर्विज्ञानानां त्वमास्पदम् ॥ ३

त्वं तु सप्तदशे वर्षे बाल्य एव महायशः ।
लब्धवानसि विज्ञानं योगिनामपि दुर्लभम् ॥ ४

सर्वे दृश्या इमे भावा यस्य छायामयास्तव ।
तस्य ते भगवन्निष्ठां को नु वर्णयितुं क्षमः ॥ ५

मज्जतां घोरसंसारे व्यापृतानामितस्ततः ।
दुःखं महत्तितीर्षूणां त्वमेका परमा गतिः ॥ ६

पश्यामि देवदत्तेन ज्ञानेन त्वां मुहुर्मुहुः ।
ब्रह्मण्यानां वरं ब्रह्मंस्सुब्रह्मण्यं नराकृतिम् ॥ ७

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Chapter Eleven

ON COMPATIBILITY OF JNANA AND SIDDHIS

1 & 2. On the night of the 16th, when he was alone, I approached the Guru, the Great Sage, the most eminent of the Enlightened who always abides in the Self, the Illustrions Ramana, now in human form, and sang his praises so as to be blessed with *jnana* hard to gain :

3. "In you alone are found supreme abidance in the Self and the clearest intellect. You are the repository of all knowledge even as the ocean is of all waters.

4. Oh far-famed in boyhood itself, in your seventeenth year, you gained the experience of the Self, inaccessible even to yogis.

5. Who can describe, Oh Lord, your state of Being in which all these visible objects appear as mere shadows ?

6. To those drowning in this terrible *samsara*, tossed hither and thither, and struggling to cross this great suffering, you alone are the sovereign refuge.

7. Oh Brahman, through god-given vision, I behold you again and again as Subrahmanya, the best of *Brahmanyas*, in human form.

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न त्वं स्वामिगिरौ नाथ न त्वं क्षणिकपर्वते ।
न त्वं वेङ्कटशैलाग्रे शोणाद्रावसि वस्तुतः ॥ ८

भूमविद्यां पुरा नाथ नारदाय महर्षये ।
भमांच्छुश्रूषमाणाय रहस्यामुपदिष्टवान् ॥ ९

सनत्कुमारं ब्रह्मर्षिं त्वामाहुर्वेदवेदिनः ।
आगमानां तु वेत्तारस्तुब्रह्मण्यं सुरर्षभम् ॥ १०

केवलं नाम भेदोऽयं व्यक्तिभेदो न विद्यते ।
सनत्कुमारस्स्कन्दश्च पर्यायौ तव तत्त्वतः ॥ ११

पुरा कुमारिलो नाम भूत्वा ब्राह्मणसत्तमः ।
धर्मं वेदोदितं नाथ त्वं संस्थापितवानसि ॥ १२

जैनैर्व्याकुलिते धर्मे भगवन्द्रविडेषु च ।
भूत्वा त्वं ज्ञानसम्बन्धो भक्तिं स्थापितवानसि ॥ १३

अधुना त्वं महाभाग ब्रह्मज्ञानस्य गुप्तये ।
शास्त्रज्ञानेन संतृप्तैर्निरुद्धस्य गतो धराम् ॥ १४

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8. Lord, not on Swamimalai, nor on Tiruttani Hill, nor on top of Venkatachala do you now dwell. In reality you are in Arunachala.

9. Oh Lord, you taught, in ancient days, the secret *bhuma vidya*[1] to Maharshi Narada, who served you as a disciple.

10. Those learned in the Vedas say you are Brahmarshi Sanatkumara. Those learned in the *agamas* acclaim you as Subrahmanya, the chief of gods.

11. Only the names differ, not the person. Sanatkumara and Skanda are in reality but synonyms for you.

12. Once before, born as Kumarila, the best of Brahmins, you re-established the *dharma* propounded in the Vedas.

13. Oh Bhagavan, when Jains caused confusion in the *dharma*, you came down as Gnanasambandha in Dravidadesa and established the path of devotion.

14. Now again you have come back to earth, Oh glorious One, to safeguard the Knowledge of Brahman obstructed by those who are contented with mere scriptural learning.

---

1. knowledge of the Ground, of Being.

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सन्देहा बहवो नाथ शिष्याणां वारितास्त्वया ।
इमं च मम सन्देहं निवारयितु मर्हसि ॥ १५

ज्ञानस्य चापि सिद्धीनां विरोधः किं परस्परम् ।
उताहो कोपि सम्बन्धो वर्तते मुनिकुञ्जर ॥ १६

मयैवं भगवान्पृष्टो रमणो नुतिपूर्वकम् ।
गभीरया दृशा वीक्ष्य मामिदं वाक्यमब्रवीत् ॥ १७

सहजां स्थितिमारूढः स्वभावेन दिने दिने ।
तपश्चरति दुर्धर्ष नालस्यं सहजस्थितौ ॥ १८

तपस्तदेव दुर्धर्ष या निष्ठा सहजात्मनि ।
तेन नित्येन तपसा भवेत्पाकः क्षणे क्षणे ॥ १९

परिपाकेन काले स्युः सिद्धयस्तात पश्यतः ।
प्रारब्धं यदि ताभिः स्याद्विहारो ज्ञानिनोऽपि च ॥ २०

यथा प्रपञ्चग्रहणे स्वरूपान्नेतरन्मुनेः ।
सिद्धयः क्रियामाणाश्च स्वरूपान्नेतरत्तथा ॥ २१

भवेन्न यस्य प्रारब्धं शक्तिपूर्णोऽप्ययं मुनिः ।
अतरङ्ग इवाम्भोधि र्नकिञ्चिदपि चेष्टते ॥ २२

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15. Lord, you have removed many doubts raised by disciples. May you be pleased to clear this doubt of mine also.

16. Oh Lord of Munis, are *jnana* and *siddhis* mutually incompatible, or is there some relation between the two?

17. Thus praised and questioned by me, Bhagavan Ramana looked intently at me and said.

18. "One who is well-established in *sahaja sthiti* performs by his very nature inviolable *tapas* day by day. There is no sloth in *sahaja sthiti*.

19. Inviolable *tapas* is nothing but natural (effortless) abidance in the Self. By such incessant *tapas*, fresh ripeness comes from moment to moment.

20. By such ripeness *siddhis* may in course of time come to the seer and, if *prarabdha* lies that way, even a *jnani* may sport such powers.

21. Just as to the Sage the world appears as nothing but the Self, even so the play of *siddhis* is regarded by him as nothing other than the Self.

22. If *prarabdha* does not lie that way, the Sage though full of power is ever still as the waveless ocean.

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नान्यं मृगयते मार्गं निसर्गादात्मनि स्थितः ।
सर्वासामपि शक्तीनां समष्टिः स्वात्मनि स्थितिः ॥ २३

अप्रयत्नेन तु तपः सहजा स्थितिरुच्यते ।
सहजायां स्थितौ पाकाच्छक्तीनामुद्भवो मतः ॥ २४

परीवृतोऽपि बहुभिर्नित्यमात्मनि संस्थितः ।
घोरं तपश्चरत्येव न तस्यैकान्तकामिता ॥ २५

ज्ञानं शक्तेरपेतं यो मन्यते नैव वेद सः ।
सर्वशक्तेऽभितः पूर्णे स्वस्वरूपे हि बोधवान् ॥ २६

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो वासिष्ठस्य गणपतेरुपनिबन्धे ज्ञानसिद्धिसामरस्यकथनं नाम

एकादशोऽध्यायः

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23. Abiding in his own natural state, he does not go seeking anything else. Abidance in the Self is the sum-total of all powers.

24. Effortless *tapas* is termed the *sahaja* state. In that state, it is thought, powers arise through ripeness.

25. One firmly established in the Self, though surrounded by many, performs awe-inspiring *tapas*. For him there is no need of solitude.

26. They know nothing who think that *jnana* is devoid of power. For a *jnani* abides in his real state (of Being) which is the plenitude of power and all round perfection."

This is the eleventh chapter entitled 'On Compatibility of Jnana and Siddhi', in *Sri Ramana Gita,* the Science of Brahman and the Scripture of Yoga, composed by Ramana's disciple, Vasishta Ganapati.

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द्वादशोऽध्यायः

शक्तिविचारः

एकोनविंशे दिवसे भारद्वाजो महामनाः ।
कपाली कृतिषु ज्यायानपृच्छद्रमणं गुरुम् ॥ १

कपाल्युवाच

विषयी विषयो वृत्तिरितीदं भगवंस्त्रिकम् ।
ज्ञानिनां पामराणां च लोकयात्रासु दृश्यते ॥ २

अथ केन विशेषेण ज्ञानी पामरतोऽधिकः ।
इमं मे नाथ सन्देहं निवर्तयितुमर्हसि ॥ ३

भगवानुवाच

अभिन्नो विषयी यस्य स्वरूपान्मनुजर्षभ ।
व्यापारविषयौ भातस्तस्याभिन्नौ स्वरूपतः ॥ ४

विभिन्नो विषयी यस्य स्वरूपादभिमानिनः ।
व्यापारविषयौ भातस्तस्य भिन्नौ स्वरूपतः ॥ ५

भेदाभासे विजानाति ज्ञान्यभेदं तु तात्त्विकम् ।
भेदाभासवशं गत्वा पामरस्तु विभिद्यते ॥ ६

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Chapter Twelve
ON SAKTI

1. On the nineteenth day, the high-minded Bharadwaja Kapali, great among the learned, questioned Guru Ramana.

Kapali:

2. Oh Bhagavan, in the every-day life of both the *jnani* and the ignorant, one observes the triad, subject object and cognition.

3. By what special attribute then is a *jnani* superior to the ignorant one? Oh Lord, may you be pleased to clear this doubt of mine.

Bhagavan:

4. For one to whom the subject is not different from the Self, the object and the cognition also do not appear different from the Self.

5. For one to whom, owing to attachment, the subject is different from the Self, the object and the cognition too appear different from the Self.

6. Even in this seeming difference, the *jnani* perceives the essential unity. The ignorant one, caught in the seeming difference considers himself as separate.

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कपाल्युवाच

नाथ यस्मिन्निमे भेदा भासन्ते त्रिपुटीमयाः ।
शक्तिमद्वा स्वरूपं त दुताहो शक्तिवर्जितम् ॥ ७

भगवानुवाच

वत्स यस्मिन्निमे भेदा भासन्ते त्रिपुटीमयाः ।
सर्वशक्तं स्वरूपं तदाहुर्वेदान्तवेदिनः ॥ ८

कपाल्युवाच

ईश्वरस्य तु या शक्ति र्गीता वेदान्तवेदिभिः ।
अस्ति वा चलनं तस्यामाहोस्विन्नाथ नास्ति वा ॥ ९

भगवानुवाच

शक्तेस्सञ्चलनादेव लोकानां तात सम्भवः ।
चलनस्याश्रयो वस्तु न सञ्चलति कर्हिचित् ॥ १०

अचलस्य तु यच्छक्तेश्चलनं लोककारणम् ।
तामेवाचक्षते मायामनिर्वाच्यां विपश्चितः ॥ ११

चञ्चलत्वं विषयिणो यथार्थमिव भासते ।
चलनं न नरश्रेष्ठ स्वरूपस्य तु वस्तुतः ॥ १२

ईश्वरस्य च शक्तेश्च भेदो दृष्टिनिमित्तकः ।
मिथुनं त्विदमेकं स्याद्दृष्टिश्चेदुपसंहृता ॥ १३

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Kapali :

7. Lord, that Being in which these differences of triads appear, is it endowed with Sakti or devoid of Sakti?

Bhagavan :

8. Child, that Being, wherein these differences of triads appear is said to be all-powerful by those who know Vedanta.

Kapali :

9. That divine Sakti of which the Vedantins speak, is it dynamic or static?

Bhagavan :

10. Child, it is only because of the movement of Sakti that the worlds come into being, but the Reality on which the movement is based never moves.

11. That movement of Sakti which is based on the immovable (Reality) and which is the cause of the world, the learned term indefinable *Maya*.

12. This movement appears as if real to the subject. In reality, there is no movement in Being, Oh best of men.

13. The seeming difference between Iswara and Sakti arises from (dualistic) vision. If the vison is withdrawn (into the source), the two become One.

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कपाल्युवाच

व्यापार ईश्वरस्यायं दृश्यब्रह्माण्डकोटिकृत्।
नित्यः किमथवाऽनित्यो भगवान्वक्तुमर्हति ॥ १४

भगवानुवाच

निजया परया शक्त्या चलन्नप्यचलःपरः।
केवलं मुनिसंवेद्यं रहस्यमिदमुत्तमम् ॥ १५

चलत्वमेव व्यापारो व्यापारश्शक्तिरुच्यते।
शक्त्या सर्वमिदं दृश्यं ससर्ज परमःपुमान् ॥ १६

व्यापारस्तु प्रवृत्तिश्च निवृत्तिरिति च द्विधा।
निवृत्तिस्था यत्र सर्वमात्मैवाभूदिति श्रुतिः ॥ १७

नानात्वं द्वैतकालस्थं गम्यते सर्वमित्यतः।
अभूदिति पदेनात्र व्यापारः कोपि गम्यते ॥ १८

आत्मैवेति विनिर्देशाद्विशेषणां समं ततः।
आत्मन्येवोपसंहारस्तज्ज्ञातानां प्रकीर्तितः ॥ १९

विना शक्तिं नरश्रेष्ठ स्वरूपं न प्रतीयते।
व्यापार आश्रयश्चेति द्विनामा शक्तिरुच्यते ॥ २०

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Kapali :

14. Bhagavan, this activity of Iswara which is the cause of this vast universe, is it eternal or not? Please enlighten me.

Bhagavan :

15. Though the Supreme moves because of his own supreme Sakti, he in reality is unmoving. Only the Sage can understand this profound mystery.

16. Movement by itself is activity and activity is called Sakti. The supreme Person through his Sakti created all that we see.

17. Activity is of two kinds: *pravritti* (manifestation) and *nivritti* (withdrawal). The Vedic text, "Where all this has become *Atman* itself", refers to *nivritti*.

18. Thus the word '*sarvam*' ('all this') refers to the many (seen) during dualistic vision. The word '*abhoot*' ('has become') implies some sort of activity.

19. The specific expression 'Atman itself' implies that the multitude of diverse things born of it must in the end be withdrawn into the Atman.

20. O best of men, without Sakti, Being is not apprehended. Sakti has two names, *vyapara* (activity) and *asraya* (Ground).

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व्यापारो विश्वसर्गादिकार्यमुक्तं मनीषिभिः ।
आश्रयो द्विपदांश्रेष्ठ स्वरूपान्नातिरिच्यते ॥ २१

स्वरूपमन्यसापेक्षं नैव सर्वात्मकत्वतः ।
शक्तिं वृत्तिं स्वरूपं च य एवं वेद वेद सः ॥ २२

वृत्तेरभावे तु सतो नानाभावो न सिध्यति ।
सत्ता शक्त्यतिरिक्ता चेद् वृत्तेर्नैव समुद्भवः ॥ २३

यदि कालेन भविता जगतः प्रलयो महान् ।
अभेदेन स्वरूपेऽयं व्यापारो लीनवद्भवेत् ॥ २४

सर्वोऽपि व्यवहारोऽयं न भवेच्छक्तिमन्तरा ।
न सृष्टिर्नापि विज्ञानं यदेतत् त्रिपुटीमयम् ॥ २५

स्वरूपमाश्रयत्वेन व्यापारस्सर्गकर्मणा ।
नामभ्यामुच्यते द्वाभ्यां शक्तिरेका परात्परा ॥ २६

लक्षणं चलनं येषां शक्तेस्तेषां तदाश्रयः ।
यत्किञ्चित्परमं वस्तु वक्तव्यं स्यान्नरर्षभ ॥ २७

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21. The learned say that work such as the creation, (sustenance and dissolution) of the Universe is *vyapara* (activity). Oh best of men, *asraya* (Ground) is nothing other than Being.

22. Because Being is itself everything, it depends on nothing else. He who understands Sakti as both activity and Ground he alone knows.

23. In the absence of activity there can be no diversity for *Sat* (Being). If *Satta*[1] be other than Sakti, then no activity can ever rise.

24. If, in course of time, the great dissolution of the universe should occur, this activity merges, as it were, into Being without any difference.

25. Without Sakti none of this activity can ever be ; neither creation nor cognition consisting of the triad (subject, object and cognition).

26. The one transcendent Sakti is known by two names ; Being, as Ground, and activity, because of the work of creation.

27. Best of men, to those who consider movement alone to be the mark of Sakti, one has to point out that there exists some Supreme Reality as the Ground.

---

1. *Satta* : Nature of Being.

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तदेकं परमं वस्तु शक्तिमेके प्रचक्षते ।
स्वरूपं केपि विद्वांसो ब्रह्मान्ये पुरुषं परे ॥ २८

वत्स सत्यं द्विधा गम्यं लक्षणेन च वस्तुतः ।
लक्षणेनोच्यते सत्यं वस्तुतस्त्वनुभूयते ॥ २९

तस्मात्स्वरूपविज्ञानं व्यापारेण च वस्तुतः ।
ताटस्थ्येन च साक्षाच्च द्विविधं सम्प्रचक्षते ॥ ३०

स्वरूपमाश्रयं प्राहुर्व्यापारं तात लक्षणम् ।
वृत्त्या विज्ञाय तन्मूलमाश्रये प्रतितिष्ठति ॥ ३१

स्वरूपं लक्षणोपेतं लक्षणं च स्वरूपवत् ।
तादात्म्येनैव सम्बन्ध स्त्वनयोस्सम्प्रकीर्तितः ॥ ३२

तटस्थलक्षणेनैवं व्यापाराख्येन मारिष ।
यतो लक्ष्यं स्वरूपं स्यान्नित्यव्यापारवत्ततः ॥ ३३

व्यापारो वस्तुनो नान्यो यदि पश्यसि तत्त्वतः ।
इदं तु भेदविज्ञानं सर्वं काल्पनिकं मतम् ॥ ३४

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28. That sole, supreme Reality is by some called Sakti, by others Being, by others Brahman and by still others Person.

29. There are two ways, child, in which Truth is apprehended. It is defined in terms of its characteristics. And it is (directly) experienced as reality.

30. Thus, knowledge of Being can be had in two ways, through its activity, or by experiencing it as such; that is (indirectly) through its attributes or (directly) by being one with it.

31. Being is said to be the Ground, my child, and activity its attribute. By understanding through activity the source of activity, one gets firmly established in the Ground.

32. Being goes with attributes. And attributes go with Being. The relation between the two, it is said, is one of identity.

33. As Being is apprehended only by its attribute, namely activity, it is eternally active.

34. Activity is not other than Being, if you see indeed. All this knowledge of difference is but imaginary.

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शक्त्युल्लासाह्वया सेयं सृष्टिः स्यादीशकल्पना ।
कल्पनेयमतीता चे त्स्वरूपमवशिष्यते ॥ ३५

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो
वासिष्ठस्य गणपतेरुपनिबन्धे शक्तिविचारो नाम

द्वादशोऽध्यायः

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35. This creation called the sport of Sakti is only an idea of Iswara. If the idea is transcended, Being alone remains.

This is the twelfth chapter entitled 'On Sakti' in *Sri Ramana Gita*, the Science of Brahman and the Scripture of Yoga, composed by Ramana's disciple Vasishta Ganapati.

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त्रयोदशोऽध्यायः

संन्यासे स्त्रीपुरुषयोस्तुल्याधिकारनिरूपणम्

अत्रीणामन्वयज्योत्स्ना वसिष्ठानां कुलस्नुषा ।
महादेवस्य जननी धीरस्य ब्रह्मवेदिनः ॥ १

प्रतिमानं पुरन्ध्रीणां लोकसेवाव्रते स्थिता ।
बिभ्राणा महतीं विद्यां ब्रह्मादिविबुधस्तुताम् ॥ २

दक्षिणे विन्ध्यतश्शक्तेस्तारिण्या आदिमा गुरुः ।
तपस्सखी मे दयिता विशालाक्षी यशस्विनी ॥ ३

प्रश्नद्वयेन रमणाह्वयं विश्वहितं मुनिम् ।
अभ्यगच्छदद्दुष्टाङ्गी निक्षिप्तेन मुखे मम ॥ ४

आत्मस्थितानां नारीणामस्ति चेत्प्रतिबन्धकम् ।
गृहत्यागेन हंसीत्वं किमु स्याच्छास्त्रसम्मतम् ॥ ५

जीवन्त्या एव मुक्ताया देहपातो भवेद्यदि ।
दहनं वा समाधिर्वा कार्यं युक्तमनन्तरम् ॥ ६

प्रश्नद्वयमिदं श्रुत्वा भगवानृषिसत्तमः ।
अवोचन्निर्णयं तत्र सर्वशास्त्रार्थतत्त्ववित् ॥ ७

स्वरूपे वर्तमानानां पक्वानां योषितामपि ।
निवृत्तत्वान्निषेधस्य हंसीत्वं नैव दुष्यति ॥ ८

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Chapter Thirteen

WOMAN ELIGIBLE FOR SANNYASA

1, 2 & 3. Light of the moon for the Atreyas, married into the Vasishta line, mother of the unshaken Brahman-knower Mahadeva, an ideal wife, and one devoted to the service of the world and the practice of the great Sri Vidya praised by sages, the first guru south of the Vindhyas of the Tara Vidya, my friend in *tapas*, Visalakshi of great fame;

4. She submitted through me two questions to sage Ramana, the friend of the universe:

5. "If obstacles confront women that abide in the Self, does the *sastra* sanction their renouncing the home and becoming ascetics?

6. If a woman, liberated while alive, happens to shed her body, what is the proper thing to do, cremation or burial?"

7. Bhagavan, the great Sage, Knower of the import of all the scriptures, listened to the two questions and gave his decision:

8. "Since there is no such prohibition in the *sastra*, there is nothing wrong in women abiding in the Self and fully ripe becoming ascetics.

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मुक्तत्वस्याविशिष्टत्वाद्बोधस्य च वधूरपि ।
जीवन्मुक्ता न दाह्या स्या त्तद्देहो हि सुरालयः ॥ ९

ये दोषा देहदहने पुंसो मुक्तस्य संस्मृताः ।
मुक्तायास्सन्ति ते सर्वे देहदाहे च योषितः ॥ १०

एकविंशेऽह्नि गीतोऽभूदयमर्थो मनीषिणा ।
अधिकृत्य ज्ञानवतीं रमणेन महर्षिणा ॥ ११

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो वासिष्ठस्य गणपतेरुपनिबन्धे सन्न्यासे स्त्रीपुरुषोस्तुल्याधिकार-निरूपणं नाम त्रयोदशोऽध्यायः

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9. As in *mukti* and *jnana* there is no difference between man and woman, the body of a woman liberated during life is not to be cremated, for it is a temple.

10. Whatever evils are said to follow the cremation of the body of a man liberated during life will follow even when the body of a woman liberated duriug life is cremated."

11. The wise Ramana Maharshi elucidated these points regarding a woman *jnani* on the 21st day of August (1917).

This is the Thirteenth Chapter entitled 'Woman Eligible for Sannyasa' in *Sri Ramana Gita*, the Science of Brahman, and the Scripture of Yoga, composed by Ramana's disciple, Vasishta Ganapati.

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चतुर्दशोऽध्यायः

जीवन्मुक्तिविचारः

निशायामेकविंशेऽह्नि भारद्वाजो विदांवरः।
प्राज्ञश्शिवकुलोपाधिर्वैदर्भो वदतां वरः॥ १

जीवन्मुक्तिं समुद्दिश्य महर्षिं परिपृष्टवान्।
अथ सर्वेषु श‍ृण्वत्सु महर्षिर्वाक्यमब्रवीत्॥ २

शास्त्रीयैर्लौकिकैश्चापि प्रत्ययैरविचालिता।
स्वरूपे सुदृढा निष्ठा जीवन्मुक्तिरुदाहृता॥ ३

मुक्तिरेकविधैव स्यात्प्रज्ञानस्याविशेषतः।
शरीरस्थं मुक्तबन्धं जीवन्मुक्तं प्रचक्षते॥ ४

ब्रह्मलोकगतो मुक्तश्श्रूयते निगमेषु यः।
अनुभूतौ न भेदोऽस्ति जीवन्मुक्तस्य तस्य च॥ ५

प्राणाः समवलीयन्ते यस्यात्रैव महात्मनः।
तस्याप्यनुभवो विद्वन्नेतयोरुभयोरिव॥ ६

साम्यात्स्वरूपनिष्ठाया बन्धहानेश्च साम्यतः।
मुक्तिरेकविधैव स्याद्भेदस्तु परबुद्धिगः॥ ७

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Chapter Fourteen
JIVAN-MUKTI

1 & 2. On the night of the 21st (August, 1917), wise Bharadwaja Vaidarbha, born in *Sivakula* family, great among the learned, well-versed in speech, questioned the Maharshi on *Jivanmukti* and, in the hearing of all, the Maharshi replied.

3. *Jivanmukti* is firm abidance in Being unaffected by scriptural or worldly ideas.

4. There are no differences in *prajnana* (transcendental awareness). Hence *Mukti* is of one kind only. One liberated while yet in the body is called a *Jivanmukta*.

5. There is no difference between the experience of a *Jivanmukta* and that of one who, according to the scriptures, goes to *Brahmaloka* and gets liberated there.

6. Identical with the experience of the above two is that of the Mahatma whose *pranas* merge (into pure Being) even here (at the time of death).

7. Abidance in the Self is the same for all, the destruction of bondage is the same for all, and there is but one kind of *mukti*. Difference between muktas appears only to the minds of others.

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मुक्तो भवति जीवन्यो महात्मात्मनि संस्थितः ।
प्राणाःसमवलीयन्ते तस्यैवात्र नरर्षभ ॥ ८

जीवन्मुक्तस्य कालेन तपसः परिपाकतः ।
स्पर्शाभावोऽपि सिद्धःस्याद्रूपे सत्यपि कुत्रचित् ॥ ९

भूयश्च परिपाकेन रूपाभावोऽपि सिद्ध्यति ।
केवलं चिन्मयो भूत्वा स सिद्धो विहरिष्यति ॥ १०

शरीरसंश्रयं सिद्ध्योर्द्वयमेतन्नरोत्तम ।
अल्पेनापि च कालेन देवतानुग्रहाद्भवेत् ॥ ११

भेदमेतं पुरस्कृत्य तारतम्यं न सम्पदि ।
देहवानशरीरो वा मुक्त आत्मनि संस्थितः ॥ १२

नाडीद्वारार्चिराद्येन मार्गेणोर्ध्वगतिर्नरः ।
तत्रोत्पन्नेन बोधेन सद्यो मुक्तो भविष्यति ॥ १३

उपासकस्य सुतरां पक्वचित्तस्य योगिनः ।
ईश्वरानुग्रहात्प्रोक्ता नाडीद्वारोत्तमा गतिः ॥ १४

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8. Oh best of men, the Mahatma who abides in the Self and gets release while yet alive, his life-forces too get absorbed in the Self even here.

9. In some cases, owing to ripening of *tapas*, the *jivanmukta* may in time attain intangibility, while the form remains.

10. With further maturity, even disappearance of form (invisibility) ensues. Remaining as pure Awareness alone, such a siddha disports himself as he likes.

11. Oh best of men, these two *siddhis* of the body may come about in a short time through divine grace.

12. Difference in *siddhis* does not mean any difference in *mukti*. One who abides in the Self is a *mukta* whether with or without the body.

13. He who ascends to higher worlds through (sushumna) *nadi* and along the path of Archis gains liberation forthwith by virtue of the enlightenment arising there.

14. To a loving devotee of well-ripened mind the ascent (through the *nadi*) to the highest goal occurs by grace divine.

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सर्वेषु कामचारोऽस्य लोकेषु परिकीर्तितः ।
इच्छयानेकदेहानां ग्रहणं चाप्यनुग्रहः ॥ १५

कैलासं केऽपि मुक्तानां लोकमाहुर्मनीषिणः ।
एके वदन्ति वैकुण्ठं परेत्वादित्यमण्डलम् ॥ १६

मुक्तलोकाश्च ते सर्वे विद्वन्भूम्यादिलोकवत् ।
चित्रवैभवया शक्त्या स्वरूपे परिकल्पिताः ॥ १७

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो
वासिष्ठस्य गणपतेरुपनिबन्धे जीवन्मुक्तिविचारो नाम
चतुर्दशोऽध्यायः

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15. He can roam at will in all the worlds, assume as many bodies as he likes and even confer grace on others.

16. Some wise men say *Kailasa* is the world of the liberated, others *Vaikunta* and yet others the region of the Sun.

17. Oh learned one, like this and other planets, these worlds of the liberated also are projected on Being by the marvellous power of Sakti.

This is the Fourteenth Chapter entitled 'Jivanmukti', in *Sri Ramana Gita*, the Science of Brahman and the Scripture of Yoga, composed by Ramana's disciple, Vasishta Ganapati.

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पञ्चदशोऽध्यायः

श्रवण-मनन-निदिध्यासन-निरूपणम्

श्रवणं नाम किं नाथ मननं नाम किं मतम् ।
किं वा मुनिकुलश्रेष्ठ निदिध्यासनमुच्यते ॥ १

इत्येवं भगवान्पृष्टो मया ब्रह्मविदां वरः ।
द्वाविंशे दिवसे प्रातरब्रवीच्छिष्यसंसदि ॥ २

वेदशीर्षस्थवाक्यानामर्थव्याख्यानपूर्वकम् ।
आचार्याच्छ्रवणं केचिच्छ्रवणं परिचक्षते ॥ ३

अपरे श्रवणं प्राहुराचार्याद्विदितात्मनः ।
गिरां भाषामयीनां च स्वरूपं बोधयन्ति याः ॥ ४

श्रुत्वा वेदान्तवाक्यानि निजवाक्यानि वा गुरोः ।
जन्मान्तरीयपुण्येन ज्ञात्वा वोभयमन्तरा ॥ ५

अहंप्रत्ययमूलं त्वं शरीरादेर्विलक्षणः ।
इतीदं श्रवणं चित्ताच्छ्रवणं वस्तुतो भवेत् ॥ ६

वदन्ति मननं केचिच्छास्त्रार्थस्य विचारणम् ।
वस्तुतो मननं तात स्वरूपस्य विचारणम् ॥ ७

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Chapter Fifteen

ON 'SRAVANA, MANANA, NIDIDHYASANA'

1. Oh Lord, the best in the line of sages, what is meant by *sravana, manana* and *nididhyasana*?

2. Thus questioned by me, Sri Bhagavan, the best of the knowers of Brahman, spoke in the gathering of disciples on the morning of the 22nd day (of August, 1917).

3. Some say that *sravana* is listening to the Preceptor as he expounds the Vedantic texts with meaning and commentary.

4. Others say that *sravana* is also listening to a Teacher who knows the Atman explaining in his own language and words the nature of Being.

5 & 6. Having listened to the Vedantic texts or the Guru's own words, or without either, but owing to merit earned in past lives, listening one's own heart declaring Itself as the root of the 'I'—thought, different from the body (and mind)—this is *sravana* in reality.

7. *Manana*, according to some, is enquiry into the meaning of the *sastras*. In reality it is enquiry into Being (the Self).

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विपर्यासेन रहितं संशयेन च मानद ।
कैश्चिद्ब्रह्मात्मविज्ञानं निदिध्यासनमुच्यते ॥ ८

विपर्यासेन रहितं संशयेन च यद्यपि ।
शास्त्रीयमैक्यविज्ञानं केवलं नानुभूतये ॥ ९

संशयश्च विपर्यासो निवार्येते उभावपि ।
अनुभूत्यैव वासिष्ठ न शास्त्रशतकैरपि ॥ १०

शास्त्रं श्रद्धावतो हन्यात्संशयं च विपर्ययम् ।
श्रद्धायाः किञ्चिदूनत्वे पुनरभ्युदयस्तयोः ॥ ११

मूलच्छेदस्तु वासिष्ठ स्वरूपानुभवे तयोः ।
स्वरूपे संस्थितिस्तस्मान्निदिध्यासनमुच्यते ॥ १२

बहिस्सञ्चरतस्तात स्वरूपे संस्थितिं विना ।
अपरोक्षो भवेद्बोधो न शास्त्रशतचर्चया ॥ १३

स्वरूपसंस्थितिःस्यच्चेत्सहजा कुण्डिनर्षभ ।
सा मुक्तिः सा परा निष्ठा स साक्षात्कार ईरितः ॥ १४

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो वासिष्ठस्य गणपतेरुपनिबन्धे श्रवणमनननिदिध्यासनिरूपणं नाम पञ्चदशोऽध्यायः

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8. Some say that the intellectual conviction of the identity of Brahman and Atman, without doubt or misunderstanding, is *nididhyasana.*

9. Mere scriptural knowledge of this identity, however free from doubt or misunderstanding, does not by itself confer experience.

10. Oh Vasishta, both doubt and misunderstanding are dispelled by experience alone, and not by hundreds of scriptures.

11. The Scripture dispels the doubt and misunderstanding of one who has faith. When the faith weakens a little, they both reappear.

12. Oh Vasishta, it is only by experience of Being that they are both eradicated (once for all). Hence firm abidance in Being is termed *Nididhyasana.*

13. When one's mind wanders outside, my child, without firm abidance in Being, even the study of hundreds of scriptures cannot confer direct, immediate Knowledge.

14. Oh great Kaundinya, if firm abidance in Being becomes natural (and effortless) this indeed is final freedom and the supreme state, and is called direct realisation.

This is the Fifteenth Chapter entitled '*On Sravana, Manana, Nididhyasana*' in *Sri Ramana Gita,* the Science of Brahman and the Scripture of Yoga, composed by Ramana's disciple Vasishta Ganapati.

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षोडशोऽध्यायः

भक्तिविचारः

अथ भक्तिं समुद्दिश्य पृष्टः पुरुषसत्तमः ।
अभाषत महाभागो भगवान् रमणो मुनिः ॥ १

आत्मा प्रियःसमस्तस्य प्रियं नेतरदात्मनः ।
अच्छिन्ना तैलधारावत्प्रीतिर्भक्तिरुदाहृता ॥ २

अभिन्नं स्वात्मनः प्रीत्या विजानातीश्वरं कविः ।
जानन्नप्यपरो भिन्नं लीन आत्मनि तिष्ठति ॥ ३

वहन्ती तैलधारावद्या प्रीतिः परमेश्वरे ।
अनिच्छतोऽपि सा बुद्धिं स्वरूपं नयति ध्रुवम् ॥ ४

परिच्छिन्नं यदात्मानं स्वल्पज्ञं चापि मन्यते ।
भक्तो विषयिरूपेण तदा क्लेशनिवृत्तये ॥ ५

व्यापकं परमं वस्तु भजते देवताधिया ।
भजंश्च देवताबुद्ध्या तदेवान्ते समश्नुते ॥ ६

देवताया नरश्रेष्ठ नामरूपप्रकल्पनात् ।
ताभ्यां तु नामरूपाभ्यां नामरूपे विजेष्यते ॥ ७

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Chapter Sixteen
ON BHAKTI

1. Then, questioned regarding *bhakti*, the best of men, the highly auspicious Bhagavan Ramana Maharshi, spoke thus :

2. The Self is dear to all. Nothing else is as dear. Love, unbroken like a stream of oil, is termed *bhakti*.

3. Through Love the Sage knows that God is none other than his own Self. Though the devotee, on the other hand, regards Him as different from himself, yet he too merges and abides in the Self alone.

4. The love which flows (unbroken) like a stream of oil, towards the Supreme Lord, leads the mind infallibly into pure Being, even without one's desiring it.

5 & 6. When the devotee, regarding himself as a separate, limited individual of poor understanding, and desirous of deliverance from suffering, takes the omnipresent Supreme Reality to be some deity and worships it, even then he attains in the end That (alone).

7. Oh best of men, one who attributes names and forms to the deity, through those very names and forms, transcends all name and form.

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भक्तौ तु परिपूर्णायामलं श्रवणमेकदा ।
ज्ञानाय परिपूर्णाय तदा भक्तिः प्रकल्पते ॥ ८

धाराव्यपेता या भक्तिः सा विच्छिन्नेति कीर्त्यते ।
भक्तेः परस्याःसा हेतु र्भवतीति विनिर्णयः ॥ ९

कामाय भक्तिं कुर्वाणः कामं प्राप्याप्यनिर्वृतः ।
शाश्वताय सुखायान्ते भजते पुनरीश्वरम् ॥ १०

भक्तिः कामसमेताऽपि कामाप्तौ न निवर्तते ।
श्रद्धा वृद्धा परे पुंसि भूय एवाभिवर्धते ॥ ११

वर्धमाना च सा भक्तिः काले पूर्णा भविष्यति ।
पूर्णया परया भक्त्या ज्ञानेनेव भवं तरेत् ॥ १२

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो वासिष्ठस्य गणपतेरुपनिबन्धे भक्तिविचारो नाम षोडशोऽध्यायः

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8. When *bhakti* has grown perfect, then hearing once (about Reality) is enough, for it confers perfect Knowledge.

9. *Bhakti* not continuous like a stream is called intermittent *bhakti*. Even this is bound to result in supreme *bhakti*.

10. One who practises *bhakti* for a desired end finds no fulfilment on attaining it and then again worships God for the sake of eternal happiness.

11. *Bhakti*, even when accompanied by desire, does not cease with the achievement of the desire. Faith in the Supreme Person develops and goes on increasing.

12. Growing thus, *bhakti* in course of time becomes perfect. By means of this perfect and supreme *bhakti*, even as by *jnana*, one crosses (the ocean of) Becoming.

This is Chapter Sixteen entitled 'On Bhakti', in *Sri Ramana Gita*, the Science of Brahman and the Scripture of Yoga, composed by Ramana's disciple Vasishta Ganapati.

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सप्तदशोऽध्यायः

ज्ञानप्राप्तिविचारः

पञ्चविंशे तु दिवसे वैदर्भो विदुषां वरः ।
प्रश्रयावनतो भूत्वा मुनिं भूयोऽपि पृष्टवान् ॥ १

वैदर्भ उवाच

क्रमेणायाति किं ज्ञानं किञ्चित्किञ्चिद्दिने दिने ।
एकस्मिन्नेव काले किं पूर्णमाभाति भानुवत् ॥ २

भगवानुवाच

क्रमेणायाति न ज्ञानं किञ्चित्किञ्चिद्दिने दिने ।
अभ्यासपरिपाकेन भासते पूर्णमेकदा ॥ ३

वैदर्भ उवाच

अभ्यासकाले भगवन् वृत्तिरन्तर्बहिस्तथा ।
यातायातं प्रकुर्वाणा याते किं ज्ञानमुच्यते ॥ ४

भगवानुवाच

अन्तर्याता मतिर्विद्धन्बहिरायाति चेत्पुनः ।
अभ्यासमेव तामाहुर्ज्ञानं ह्यनुभवोऽच्युतः ॥ ५

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Chapter Seventeen

ON ATTAINMENT OF JNANA

1. On the 25th (August, 1917) Vaidarbha, best among the learned, bowed humbly before the Sage and questioned him again.

Vaidarbha :

2. Does *jnana* come (to us) gradually, little by little, day by day? Or does it, like the Sun, blaze forth all at once in all its fulness?

Bhagavan :

3. *Jnana* does not come gradually, little by little, day by day. It blazes forth all at once in all its fulness, when the practice has matured to perfection.

Vaidarbha :

4. Bhagavan, during practice the mind goes and comes, in and out. Is the in-going of the mind called *jnana*?

Bhagavan :

5. Oh learned one, if the mind having once gone in comes out again, it is only practice. For *jnana* is the experience which never slips away.

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वैदर्भ उवाच

ज्ञानस्य मुनिशार्दूल भूमिकाः काश्चिदीरिताः ।
शास्त्रेषु विदुषां श्रेष्ठैः कथं तासां समन्वयः ॥ ६

भगवानुवाच

शास्त्रोक्ता भूमिकास्सर्वा भवन्ति परबुद्धिगाः ।
मुक्तिभेदा इव प्राज्ञ ज्ञानमेकं प्रजानताम् ॥ ७

चर्यां देहेन्द्रियादीनां वीक्ष्यारब्धानुसारिणीम् ।
कल्पयन्ति परे भूमीस्तारतम्यं न वस्तुतः ॥ ८

वैदर्भ उवाच

प्रज्ञानमेकदा सिद्धं सर्वाज्ञाननिबर्हणम् ।
तिरोधत्ते किमज्ञानात्सङ्गादङ्कुरितात्पुनः ॥ ९

भगवानुवाच

अज्ञानस्य प्रतिद्वन्द्वि न पराभूयते पुनः ।
प्रज्ञानमेकदा सिद्धं भरद्वाजकुलोद्वह ॥ १०

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो
वासिष्ठस्य गणपतेरुपनिबन्धे ज्ञानप्राप्तिविचारो नाम
सप्तदशोऽध्यायः

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Vaidarbha :

6. Oh best of sages, great scholars have mentioned in the scriptures several stages of *jnana*. How are they to be reconciled?

Bhagavan :

7. Oh wise one, all the stages of *jnana* mentioned in the scriptures appear, even like distinctions in *mukti*, only to the minds of others. For those who know, *jnana* is but one.

8. Observing the movements in the *jnani*'s body, senses (and mind) which occur according to *prarabdha*, others imagine the stages. In reality there are no gradations (in *jnana*.)

Vaidarbha :

9. Once Self-knowledge, the destroyer of all ignorance, has been gained, will it disappear on account of ignorance sprouting again through attachment?

Bhagavan :

10. Oh Light of the Bharadwaja line, once Self-knowledge, the opposite of ignorance, has been attained, it can never be overcome.

This is Chapter Seventeen entitled 'On Attainment of Jnana' in *Sri Ramana Gita*, the Science of Brahman, and the Scripture of Yoga, composed by Ramana's disciple Vasishta Ganapati.

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अष्टादशोऽध्यायः

सिद्धमहिमानुकीर्तनम्

वरपराशरगोत्रसद्भवं
वसुमतीसुरसङ्घयशस्करम् ।
विमलसुन्दरपण्डितनन्दनं
कमलपत्रविशालविलोचनम् ॥ १

अरुणशैलगताश्रमवासिनं
परमहंसमनञ्जनमच्युतम् ।
करुणया दधतं व्यवहारितां
सततमात्मनि संस्थितमक्षरे ॥ २

अखिलसंशयवारणभाषणं
भ्रममदद्विरदाङ्कुशवीक्षणम् ।
अविरतं परसौख्यधृतोद्यमं
निजतनूविषयेष्वलसालसम् ॥ ३

परिणताम्रफलप्रभविग्रहं
चलतरेन्द्रियनिग्रहसग्रहम् ।
अमृतचिद्घनवल्लिपरिग्रहं
मितवचोरचितागमसङ्ग्रहम् ॥ ४

अमलदीप्ततरात्ममरीचिभि-
र्निजकरैरिव पङ्कजबान्धवम् ।
पदजुषां जडभावमनेहसा
परिहरन्तमनन्तगुणाकरम् ॥ ५

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Chapter Eighteen

ON THE GLORY OF THE SIDDHAS

1. Bhagavan Ramana, born in the great line of Parasara, the son of the immaculate Sundara Pandita, with lovely eyes wide as the lotus-petal, bringing renown to the earthly gods,

2. Dweller in the Asrama on Arunachala, steadfast and stainless Paramahamsa, assuming activity out of compassion while ever established in the imperishable Atman.

3. His words dispel all doubt. His glance, like an Ankusa, brings under control the mad elephant of the deluded mind. He is ever active for the happiness of others and utterly indifferent to his body's needs.

4. His body glows like a ripe mango. Absolute master of the fickle senses, he is wedded to the immortal Valli[1] who is pure awareness. In a few words he conveys the substance of all scriptures.

5. With his pure, effulgent rays he clears, like the Sun, in due season, the dulness of his devotees. He is an inexhaustible mine of auspicious qualities.

---

1. One of the two consorts of Kumara.

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मृदुतमं वचने दृशि शीतलं
विकसितं वदने सरसीरुहे ।
मनसि शून्यमहश्शशिसन्निभे
हृदि लसन्तमनन्त इवारुणम् ॥ ६

अदयमात्मतनौ कठिनं व्रते
परुषचित्तमलं विषयव्रजे
ऋषिमरोषमपेतमनोरथं
धृतमदं घनचिल्लहरीवशात् ॥ ७

विगतमोहमलोभमभावनं
शमितमत्सरमुत्सविनं सदा ।
भवमहोदधितारणकर्मणि
प्रतिफलेन विनैव सदोद्यतम् ॥ ८

माता ममेति नगराजसुतोरुपीठं
नागानने भजति याहि पिता ममेति ।
अङ्कं हरस्य समवाप्य शिरस्यनेन
संचुम्बितस्य गिरिरन्ध्रकृतो विभूतिम् ॥ ९

*वेदादिपाकदमनोत्तरकच्छपेशै-
र्युक्तैर्धराधरसुषुप्त्यमरेश्वरैश्च ।
सूक्ष्मामृतायुगमृतेन सह प्रणत्या
सम्पन्नशब्दपटलस्य रहस्यमर्थम् ॥ १०

*अनुबन्धः २

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6. In speech he is extremely soft, in look cool and compassionate; his face is like a full-blown lotus; his mind is a void like the moon in daylight; he shines in the heart as the Sun in the sky.

7. Pitiless to his body, strict in the observance of discipline, wholly averse to the delights of the senses, he is a Sage without anger or desire, beside himself with the joy of pure awareness.

8. Free from infatuation, greed, distracting thought and envy, he is ever blissful. He is ever active helping others to cross the sea of Becoming, regardless of reward.

9. When Ganapati saying 'Mother is mine' sat on the lap of Parvati, Kumara retorted 'Never mind, Father is mine' and got on to Siva's lap and was kissed by him on the head. Of this Kumara who pierced (with his lance) the *Krauncha* Hill, Ramana is a glorious manifestation.

10. He is the mystic import of the *mantra* '*Om vachad bhuve namah.*'[1]

---

1. 'Salutation to the Fire of Brahman whence emerges the Word'.

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दण्डं विनैव यतिनं बत दण्डपाणिं
दुःखाब्धितारकमरिं बत तारकस्य ।
त्यक्त्वा भवं भवमहो सततं भजन्तं
हंसं तथापि गतमानससङ्गरागम् ॥ ११

धीरत्वसम्पदि सुवर्णगिरेरनूनं
वारांनिधेरधिकमेव गभीरतायाम् ।
क्षान्तौ जयन्तमचलामखिलस्य धात्रीं
दान्तौ निदर्शनमशान्तिकथादविष्ठम् ॥ १२

नीलारविन्दसुहृदा सदृशं प्रसादे
तुल्यं तथा महसि तोयजबान्धवेन ।
ब्राह्मयां स्थितौ तु पितरं वटमूलवासं
संस्मारयन्तमचलन्तमनूदितं मे ॥ १३

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11. An ascetic without danda,[1] yet is he Dandapani.[2] He is *Taraka*[3] for crossing the sea of suffering, yet is he the foe of Taraka.[4] He has renounced *Bhava*,[5] yet is a constant worshipper of *Bhava*.[6] He is *hamsa*,[7] yet without attachment to *manasa*.[8]

12. More imperturbable than the Hill of Gold (Meru); more unfathomable than the ocean; more patient than the immovable Earth, the Mother of all; a paragon of self-control; far removed from even the whisper of excitement;

13. Spreading grace like the friend of the blue lily (the moon); bright like the Lord of the lotus (the sun); by his abidance in Brahman (state of pure Being) he reminds one of his Father[9] under the banyan tree; firm like a rock is this my younger brother.[10]

---

1. *Staff*: An ascetic usually carries one.
2. *Staff-holder*, one of the names of Kumara.
3. Ferryman.
4. An *asura* killed by Kumara.
5. Becoming, *Samsara*.
6. Siva.
7. *Swan*: A sage is termed a Paramahamsa.
8. (a) mind; (b) a lake in the Himalayas, a favourite home of swans.
9. Siva as Dakshinamurti who through silence dispelled all the doubts of four venerable old seekers.
10. *Ganapati*: the poet, thinks of himself as the elder son, and of Sri Ramana, as the younger son, of Siva.

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यस्याधुनापि रमणी रमणीयभावा
गीर्वाणलोकपृतना शुभवृत्तिरूपा।
संशोभते शिरसि नापि मनोजगन्ध-
स्तत्तादृशं गृहिणमप्यधिपं यतीनाम्॥ १४

वन्दारुलोकवरदं नरदन्तिनोऽपि
मन्त्रेश्वरस्य महतो गुरुतां वहन्तम्।
मन्दारवृक्षमिव सर्वजनस्य पाद-
च्छायां श्रितस्य परितापमपाहरन्तम्॥ १५

यस्तन्त्रवार्तिकमनेकविचित्रयुक्ति-
संशोभितं निगमजीवनमाततान।
भट्टस्य तस्य बुधसंहतिसंस्तुतस्य
वेषान्तरं तु निगमान्तवचो विचारि॥ १६

*वेदशीर्षचयसारसङ्ग्रहं
पञ्चरत्नमरुणाचलस्य यः।
गुप्तमल्पमपि सर्वतोमुखं
सूत्रभूतमतनोदिमं गुरुम्॥ १७

देववाचि सुतरामशिक्षितं
काव्यगन्धरहितं च यद्यपि।
ग्रन्थकर्मणि तथाऽपि संस्फुर-
द्भाषितानुचरभावसञ्चयम्। १८

*अनुबन्धः १

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14. Even now in the thousand petalled lotus of his head there shines Devasena,[1] lovely in looks and mind, in the form of auspicious thoughts; and yet he is free from the faintest scent of desire. Though thus he is a householder, he is the King of ascetics.

15. A giver of boons to devotees; the guru even of the great Ganapati, master of *mantras*; like the celestial tree, he assuages the anguish of those who seek the shadow of his feet.

16. He is a re-incarnation of (Kumarila) Bhatta, praised by assemblies of scholars, the author of 'Tantra Vartika', elixir of the Vedas, brilliant with various ingenious ideas; in this birth, however, he elucidates the teachings of Vedanta alone.

17. He is the Master who composed 'Arunachala Pancha Ratna' (Five Gems on Arunachala), the quintessence of Vedantic utterances, brief like *sutras*,[2] but all-comprehensive and filled with hidden meaning.

18. Though not at all trained in the language of the gods (Sanskrit), and unacquainted with poetry, he is yet the author of works wherein crowds of brilliant ideas trail behind the inspired expression.

---

1. Senior consort of Kumara.
2. Aphorisms.

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लोकमातृकुचदुग्धपायिन-
शशङ्करस्तवकृतो महाकवेः ।
द्राविडद्विजशिशोर्नटद्गिरो
भूमिकान्तरमपारमेधसम् ॥ १९

भूतले त्विह तृतीयमुद्भवं
क्रौञ्चभूमिधररन्ध्रकारिणः ।
ब्रह्मनिष्ठितदशाप्रदर्शना-
द्युक्तिवादतिमिरस्य शान्तये ॥ २०

कुम्भयोनिमुखमौनिपूजिते
द्राविडे वचसि विश्रुतं कविम् ।
दृष्टवन्तमजरं परं महः
केवलं धिषणया गुरुं विना । २१

बालकेऽपि जडगोपकेऽपि वा ।
वानरेऽपि शुनि वा खलेऽपि वा ।
पण्डितेऽपि पदसंश्रितेऽपि वा
पक्षपातरहितं समेक्षणम् ॥ २२

शक्तिमन्तमपि शान्तिसंयुतं
भक्तिमन्तमपि भेदवर्जितम् ।
वीतरागमपि लोकवत्सलं
देवतांशमपि नम्रचेष्टितम् ॥ २३

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19. Again, this boundless genius is another advent[1] of the Master-poet, the twice-born Tamil child who, drinking the breast-milk of the Mother of the Universe, sang in dancing tunes the praises of Siva.

20. This is the third appearance here on earth of the God[2] who pierced of yore the Krauncha Hill. And now he has come to quell the darkness of mere logic by providing a living example of abidance in Brahman (Pure Being).

21. He is a poet of renown in Tamil, the language adored by Agastya and other sages. The Eternal Light Supreme he beheld with his own inner light, unaided by guru.

22. In a boy, a dull cowherd, a monkey or dog, a knave, a scholar or a devotee, everywhere he beholds the same Being and is without the least partiality.

23. Full of power, yet full of peace; full of devotion, yet without a sense of difference; free from likes, yet loving all the world; God manifest, yet in conduct humble.

---

1. *Jnana-Sambandha.*
2. Kumara.

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एष यामि पितुरन्तिकं ममा-
न्वेषणं तु न विधीयतामिति ।
संविलिख्य गृहतो विनिर्गतं
शोणशैलचरणं समागतम् २४

ईदृशं गुणगणैरभिरामं
प्रश्रयेण रमणं भगवन्तम् ।
सिद्धलोकमहिमानमपारं
पृष्टवानमृतनाथयतीन्द्रः ॥ २५

आह तं स भगवानगवासी
सिद्धलोकमहिमा तु दुरूहः ।
ते शिवेन सदृशाः शिवरूपाः
शक्नुवन्ति च वराण्यपि दातुम् २६

इति श्रीरमणगीतासु ब्रह्मविद्यायां योगशास्त्रे रमणान्तेवासिनो
वासिष्ठस्य गणपतेरुपनिबन्धे सिद्धमहिमानुकीर्तनं नाम
अष्टादशोऽध्यायः

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24. Writing down the message "This goes to the presence of the Father. Let no search be made for me", he left home and arrived at the foot of Arunachala.

25. Of Bhagavan Ramana, thus happily endowed with a wealth of auspicious qualities, *Amritanatha Yatindra* humbly enquired concerning the boundless glory of *siddhas*.

26. To him Sri Bhagavan, dweller on the Holy Hill, replied "The glory of *siddhas* is beyond imaginatian. They are equal to Siva. Indeed they are the very forms of Siva. They have the power to grant every prayer."

This is the Eighteenth Chapter entitled, 'On the Glory of Siddhas', in *Sri Ramana Gita*, the Science of Brahman and the Scripture of Yoga, composed by Ramana's disciple Vasishta Ganapati.

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अनुबन्धः १

अरुणाचलपञ्चरत्नम्

करुणापूर्णसुधाब्धे
कबलितघनविश्वरूप किरणावल्या ।
अरुणाचलपरमात्म-
न्नरुणो भव चित्तकञ्जसुविकासाय ॥ १

त्वय्यरुणाचल सर्वं
भूत्वा स्थित्वा प्रलीनमेतच्चित्रम् ।
हृद्यहमित्यात्मतया
नृत्यसि भोस्ते वदन्ति हृदयं नाम ॥ २

अहमिति कुत आयाती-
त्यन्विष्यान्तः प्रविष्टयाऽत्यमलधिया ।
अवगम्य स्वं रूपं
शाम्यत्यरुणाचल त्वयि नदीवाब्धौ ॥ ३

त्यक्त्वा विषयं बाह्यं
रुद्धप्राणेन रुद्धमनसाऽन्तस्त्वाम् ।
ध्यायन्पश्यति योगी
दीधितिमरुणाचल त्वयि महीयं ते ॥ ४

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त्वय्यर्पितमनसा त्वां
पश्यँत्सर्वं तवाकृतितया सततम् ।
भजतेऽनन्यप्रीत्या
स जयत्यरुणाचल त्वयि सुखे मग्नः ॥ ५

श्रीमद्रमणमहर्षे-
र्दर्शनमरुणाचलस्य देवगिरा ।
पञ्चकमार्यागीतौ
रत्नं त्विदमौपनिषदं हि ।

इति श्रीपाराशर्यस्य भगवतो महर्षेराचार्य
रमणस्य दर्शनमरुणाचलपञ्चरत्नम्

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अनुबन्धः २

मन्त्रोद्धारः

वेदादिः प्रणवः। पाकदमनादिन्द्रबीजाल्लकारादुत्तरो वकारः पाकदमनोत्तर उच्यते। कच्छपेशः कूर्मेशनामकरुद्रस्य बीजं चकारः। तैः, ओं वच इत्येतैरक्षरैः। धराधरः पर्वतबीजं दकारः। सुषुप्ति-र्निद्रानामकशक्तेर्बीजं भकारः। अमरेश्वरः अमरेश्वरनामकरुद्रस्य बीजं उकारः। तैर्युक्तैः द्भु इत्येतेनाक्षरेणेति यावत्। सूक्ष्मामृता सूक्ष्मामृतानामकशक्तेर्बीजं एकारः। तद्युक् तद्युक्तं, अमृतं तोयबीजं, तेन वे इत्यक्षरेण। प्रणत्या नमः इति पल्लवेन च सह मिलित्वा सम्पन्नशब्दपटलस्य, ओं वचद्भुवे नमः इति मन्त्रस्य। रहस्यं तत्त्व-वेत्तृभिरेव ज्ञातुं शक्यं अर्थं वाच्यभूतं। रमणं भगवन्तं अमृतनाथ-यतीन्द्रः पृष्टवानित्युत्तरेणान्वयः। एवं च भगवतो गुरोर्मन्त्रः ओं वचद्भुवे नमः इति पर्यवस्यति।

—गुरुमन्त्रभाष्यम्

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